



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

1



Fellows of Martin Circ. 1830-50

P. 2



THE
HISTORY
OF THE

LIFE and SUFFERINGS

Of the Reverend and Learned

John Wicliffe, D. D.

Warden of CANTERBURY HALL,
and Publick Professor of Divinity in
OXFORD; and Rector of LUTTERWORTH,
in LEICESTERSHIRE, in the Reigns of
K. *Edward III.* and K. *Richard II.*

Together with a Collection of Papers
relating to the said HISTORY, never before
Printed.

By JOHN LEWIS, A. M. Minister of
= *Meregate.*

*Ye seek to kill me, a Man that hath told you the
Truth, John viii. 40.*

L O N D O N:

Printed for ROBERT KNAPLOCK, at the *Bishop's-
Head*, and RICHARD WILKIN, at the *King's-
Head*, in St. Paul's Church-yard. 1720.

BX

4905

.L67



T H E P R E F A C E.



IT's the usual Practice of the Men of this World, who hate the Light, and will not come unto it, to defame the Persons and blacken the Characters of those who tell them the Truth.

Instances of the Justness of this Observation we have too many in all Countries and Ages : But as flagrant an one as any, is what has been lately given us here at Home by a pretended *Presbyter of the Church of England*. This Man proposes to furnish the *English* Reader with a History of the pretended Reformers. He begins with *John Wicliffe*, *John Hus*, and *Jerom of Prague*, and assures his Readers, That ' when *Wicliffe* (who, it seems, ' stands most in the Man's Way) is dispatch- ' ed, the World shall be obliged with a farther ' Account of some more Reformers; that ' they are under the Curse of the *Amalekites*; ' not even an *Agag* shall be spared.' To execute this doughty Undertaking, he has, as he tells us, made English from the French Original, the History of the Heresie of John Wicliffe, &c. but, for what Reason he knows

A 2

best,

- best, he is not so kind as to let his Reader know who wrote this History. Whether he knew the Name of *Varillas*, which is famous among even the Papists themselves for his want of even common Honesty, would discredit his Performance, or whatever Reason he had for it, he wisely drops his Author's Name. But had he himself had any Knowledge of the *English* History, he must surely have been ashamed to have been the Translator of a Writer, who writes in so open Defiance of it: For thus he tells us very gravely, ' That *Peter-pence* was a Tribute exacted yearly upon every Chimney in the Kingdom: That before the Conquest the Laws of *England* were not *Written-Laws*, but conveyed down by the Tradition of the Magistrates; that the Privileges of Parliament are an Usurpation upon the Royal Authority: That the Election to Bishoprick here in *England*, in *Wicliffe's* Time, absolutely depended on the Voices of the Chapters, tho' the Court of *Rome* did often intervene.' It's no wonder that a Writer who could blunder at this rate, should tell us, That ' *Thomas Arundel* (who he says elsewhere was Arch-bishop of *Canterbury* 1386, ten Years before he was so) anathematized *Wicliffe*, &c. in a Council at *Canterbury* 1377. That *Wicliffe* was cited to the Arch-bishop of *Canterbury* and Bishops of *London* to appear before them almost a Year before K. *Edward III's* Death: That the Pope's Schedule of 19 Conclusions held by *Wicliffe* was a Scroll of three Errors which he had advanced: That *Wicliffe* was desirous
- E. Tr. p. 5.
P. 13.
P. 18.
P. 4.
P. 38.
P. 20, 22.
P. 20.
P. 29. 4.

' desirous to succeed *Sudbury* the Arch-bishop
 ' of *Canterbury*, and that the Ministers of the
 ' Court of *Rome* opposed his Election : That P. 27.
 ' the Rebellious Boors were the Followers of
 ' *Wicliffe* : That *John Ball* went to seek out P. 25.
 ' *Wicliffe*, who received him with open Arms,
 ' and after two or three Conferences gave
 ' him leave to preach his Doctrine ; And that
 ' *Wicliffe* recanted before a Council held by
 ' Arch-bishop *Courtney* at *London* 1382.' It
 can be no Surprize to any one to find a Writer,
 who is so full of perpetual Impositions,
 calling Places and Persons by wrong Names,
 as *Leicester*, *Lancaster* ; *Swinderby*, *Windarby* ;
Wodford, *Winchfort*, unless these be the Es-
 capes of the Translator, who calls *William*
Wodford, *John Woodford*. But as gross a False-
 hood as any is what this fabulous and ro-
 mantick Writer says of the learned Sir *Henry* P. 35.
Spelman, the Collector of our *Englisb* Councils.
 Having asserted, that *Wicliffe* being brought
 before his proper Judges, Arch-bishop *Court-*
ney, &c. at *London* 1382. abjured all he had
 taught contrary to their Sentiments, without
 exception ; he adds, That ' that Piece [the
 ' Form of Abjuration] had yet been to be found
 ' in its Place among the Acts of the Council,
 ' if the *Englisb* Compiler too passionate for
 ' the Glory of his Nation, &c. had not un-
 ' dertaken to suppress it, and to place in its
 ' stead a Confession of Faith, which, proper-
 ' ly speaking, is nothing more than a pure
 ' cunning Discourse. smoothing over the Er-
 ' rors of *Wicliffe*.' For proof of this, he refers *Hist. de Wicliffe*
 to one *Wingeon*, whom he elsewhere calls *Hist. de l'Heretique*
Vingeon and *Vington*, a Writer whom no body *refut.* p. 42.
 ever

ever heard of before. But it is but looking into Sir *Henry Spelman's* Collection to be satisfied that all this is Forgery and pure Invention : However, our Translator, to shew his Judgment, approves of the Story. If so exceedingly transported is he with Zeal against *Wicliffe*, as to seem to think nothing amiss that serves to blacken his Memory, and render it hateful.

For this Purpose, he tells his Reader, That
Pref. p. 7. ' Dr. *Wicliffe's* Cause was first patronized
 ' one who endeavoured to be a vile Usurper
 ' and by a Whore, and was carried on by
 ' better Means to its Period : That his first
 ' Motive to reform was Revenge for the Loss
P. 9. ' of a Bishoprick ; That he went on through
 ' all his Conduct with evident Signs of being
P. 12. ' a wicked Man ; that his Notions were wicked
 ' and abominable, and his Religion chiefly
 ' supported by two main Pillars, *viz.* Sacrament
P. 33. ' lege and Rebellion : And that he was guilty
 ' of Impiety and Enthusiasm, in obviating
 ' all the Laws of God and Man, and
P. 35. ' destroying the Peace of Society : Nay, that
 ' his Notions animated all the Rebellions
 ' that have had since, and under *Henry VIII* plundered
 ' Churches, destroyed Monasteries, and
 ' wrought such Convulsions as have shocked
 ' Religion ever since.' So exceedingly mad did
 our Translator shew himself against the Memory
 of this great Reformer.

But the rest of his Performance is in this. He offers to assert, That ' the Fore-
P. 7. ' Reformers have ever laid the Foundation
 ' of their Religion in Blood.' As if among
 the Papists there never were any State Re-
 lutions

lutions, nor Civil Commotions: He very re- P. 11.
 verently charges K. *Edward III* with *Folly*,
 for letting such a poisonous Weed as *Wicliffe*
 grow: He is so hardy as to affirm, That
 ' Temporal Lords cannot take away the P. 22, 23.
 ' Goods of the Church without Sacriledge;
 ' nay, that 'tis Blasphemy to assert that they
 ' can transfer a Monastery to any other than
 ' Ecclesiastical Property.' As if by the Chri-
 stian Institution Ecclesiasticks were to have
 the Property of all Kingdoms and Nations in-
 vested in them, and all other People were
 to be their Tenants and Slaves. ' It is well Bp. *Sander-*
 ' known how before the Reformation both son's Sermons,
 ' Church and Common-wealth groaned un- P. 211, 212.
 ' der the heavy Burden of the Abby Lubbers :
 ' The Common-wealth whilst they became
 ' Lords of very little less than the one half
 ' of the Temporalities of the Kingdom ; and
 ' the Church whilst they engrossed into their
 ' Hands the Fruits of most of the best Bene-
 ' fices of the Realm.' Nor was this all, The Bp. *Bisse's*
 Zeal of these Men who were thus munifi- Sermon be-
 cently provided for was ' constantly shewn fore the Sons
 ' in betraying the Sovereignty and Wealth of of the Cler-
 ' the Kingdom to the Usurpation of a de- gy, p. 10.
 ' testable Foreign Power.'

He further represents *Wicliffe* as an Enemy
 to *Episcopacy*, and declaring that Arch-Bishops,
 Bishops, Arch-Deacons, &c. are the Pimps
 of Antichrist ; but he seems on purpose to
 have omitted the other IX, viz. the Pope,
 Cardinals, Patriarchs, &c. lest his Reader
 should see that *Wicliffe* speaks only of the pa-
 pal Hierarchy: who, its plain, are sworn when
 they

Ponti. Re-
man. p. 59.

they are made Bishops to ' assist in maintain-
' ing and defending the Roman Papacy, and
' the Regalities of St. Peter.' What Dr. *Wic-*
liffe's Opinion was of *Episcopacy* is shewn in
the following Papers. He allowed the
Pope to be ' the highest Vicar that Christ has
' here in Earth.' And Bishops to be the
Successors of the Apostles : but he denied that
Bishops were of a different Order from Priests,
or that by vertue of their Calling, they had
any Power to do what Priests have not. And
this was certainly the Sense of the Church of
England long before Dr. *Wicliffe's* Time. The
XVIIth of the Canons of *Ælfric* to Bishop
Wulfen in the Saxon Language runs thus :

Spel. Concil
Vol. I. corr.
a *W. Somner*
MS. in Biblio.
Eccl. Christi
Cantuar.

Haud pluris interest inter Missalem Presby-
terum & Episcopum, quam quod Episcopus
constitutus sit ad ordinationes conferendas, et
ad confirmandum, & ad inspiciendum, curan-
dumque ea quæ ad Deum pertinent, eò quod
nimix ascriberetur multitudini (ejusmodi
rerum administratio) si omnis Presbyter hoc
idem faceret. Ambo siquidem unum tenent
eundemque ordinem, quamvis dignior sit
alter scil. Episcopi.' Is not this the same
with Dr. *Wicliffe's* Assertion, That ' they are
' Prelates on Account of their Power of Ju-
' risdiction, as being of a Superior Majesty
' and Government ?'

P. 27.

He tells us News, that the 18 Articles con-
demned by Arch-Bishop *Arundel*, in the Con-
vocation which met Feb. 26. 1396, were not
condemned by him till the Year after. And
that the *very same* Articles that were condem-
ned by the Council of *Constance*, were pub-
lickly maintained by *Huss* and *Jerome*. It is
' very

very plain, That the 1, 2, 3 of those Articles were never maintained by *John Hufs*, who constantly professed to hold the Doctrines of the *real Presence* and *Transubstantiation*. Thus he quotes *Bede* with Approbation. ‘ Quia

panis cor hominis confirmat, & vinum auget sanguinem in homine, meritò idem panis in carnem Domini mutatur, & idem vinum in sanguinem transfertur, non per figuram, nec per umbram, sed per veritatem.’ The

same has been shewn of *Jerome of Prague*, that he professed to hold and believe, what the Church believes and holds; saying, that he rather believed *Austin* and the rest of the Doctors of the Church, than *Wicliffe* and *Hufs*.

Article IV. was denied both by *Dr. Wicliffe* and *John Hufs*. Thus does the latter deliver his Sense. ‘ Item credendum est quòd tam

bonus quam malus sacerdos, habens fidem rectam circa sacramentum venerabile, & habens intentionem sic facere ut præcepit Christus, & dicens verba in Missa secundum institutionem Ecclesiæ conficit, id est, virtute verborum sacramentaliter, facit ministerialiter, esse sub specie Panis verum corpus Christi. Similiter sub specie vini facit ministerialiter, esse verum sanguinem Christi. Et dico facit ministerialiter, quia tanquam Minister Christi, qui Potestate & verbis Christi facit, quod facit Christus Potestate propria & verbis propriis, transubstantians panem in corpus suum & vinum in sanguinem suum.’

The VI Article I have shewn, was utterly denied by *Dr. Wicliffe*; so was likewise

Passio Christi
ex IV Evan-
gelist. apud
Opera *J. Hufs*
Vol. II. p 16.
c. 2.

L'Enfant
Histoire du
concile de
Constance p.
396.

De coma Do-
mini apud
Opera Vol. I.
p. 48. c. 2.

Art.

Art. XV. and Art. XVI. and Art. XVII. and the latter part of Art. XVIII.

As to *Art. XXVII.* I have shewn in what Sense Dr. *Wicliffe* held it, in the following Papers.

There is nothing appears in those Writings of his that I have perused, that shews he said any such things of Universities, Colleges &c. as he is charged with saying of them. *Art. XXIX.*

Article XXX. is wrongfully charged upon him, as is the latter part of *Art. XXXVII.*

Article XLII. is directly contrary to what was held and taught by him.

Falsi. rer.
Voli. p. 295.

Article XLV. is plainly misunderstood, if he intended by it to condemn the Christian Religion as introduced by the Devil; whereas he only spoke of the Religious Order which he calls the IV Sects.

So far is it from being true, That 'the very same Articles in Number 45, which were condemned by the Council of *Constantinople* were acknowledged ever after as *Wicliffe's* and publicly maintained by *Huss* and *Janez* & *rome*.'

The Translator proceeds to inform his Reader, that *John Woodford* was commanded by the Arch-Bishop of *Canterbury* to oppose '18 Errors of *John Wicliffe's* taken out of his *Trialogue*, and that one of them struck at 'Infant Baptism.' That one Article is the IV which is thus expressed; 'That the who determine that the Children of the Faithful who die without Baptism, shall not be saved, are in this presumptuous and foolish.'

He adds, that ' not only *Woodford*, but even p. 26
 ' the Council of *Constance* harmoniously a-
 ' greed in the same Accusations.' But it's
 very sure that the VI *Article* condemned by
 the Council of *Constance*, viz. *Deus debet obedire*
Diabolo is not once mentioned by *Woodford*,
 nor yet by *Thomas de Walden*, one of *Wicliffe's*
 sharpest Opposers.

He proceeds in a very assuming Manner to
 aver, that ' *Wicliffe's* Friends have nothing
 ' to alledge on their side but positive Affir-
 ' tions, without the least shadow of Proof.'
 As if popish Severity had been so effectual
 as to destroy all that learned Man's Writings,
 and not to suffer a single Leaf to remain.

In another uncharitable Pamphlet he re-^{Letter to Bp.}
 sents it very highly, That *Wicliffe* should^{of Ely, p. 6.}
 affirm, That ' in St. *Paul's* Time, two Or-
 ' ders in the Church were sufficient, *Sacerdos*
 ' et *Diaconus*, and that in the time of the
 ' Apostles, there was no distinction of *Pope*,
 ' *Patriarch*, *Arch-Bishop*, &c.' as if this was
 not very plain to every one who has Read
 his Bible, and made the best of it. Time
 was, when this was not reckoned either an
 heretical or erroneous Opinion, even in this
 Church. In the Year 1537, it was affirm-^{The Institu-}
 ed as Truth, by the two Arch-Bishops of^{tion of a}
Canterbury and *York*, 19 Bishops, 8 Arch-^{Christian}
 Deacons, and 17 Doctors of Divinity, Canon^{Man, fol. 41.}
 and Civil Law, That ' in the New Testa-
 ' ment there is no mention made of any
 ' Degrees or Distinctions in Orders, but only
 ' of *Deacons* or *Ministers*, and of *Priests* or
 ' *Bishops*.'

It is altogether as wise and judicious Remark that he makes on Bp. *Reginald Peacock*, whom he in Contempt, stiles one *Reginald Peacock* Bp. of *Chichester*, That ‘lop’d off four supernumerary Articles in the ‘Apostles Creed;’ because he was charged with affirming, 1. That the Apostles composed not the vulgar Creed. 2. That the Article of *Christ’s descent into Hell*, was not formerly in the Creed. 3. That it is not necessary to believe in the *Holy Catholic Church*. 4. That it is not necessary to believe the *Communion of Saints*. Now it is well known to all learned Men, that in the most ancient Copies of this Creed, the Words *descended into Hell*, *The Communion of Saints* and the Word *Catholic* before Church are wholly omitted. And it’s a very great Argument of the Ignorance and Barbarity of that unhappy Age; That Men should be condemned as Hereticks for asserting what as plain as that the Sun shines at Noon Day viz. That the Apostles did not compose the Creed that bears their Name; and, That the *Decretal Epistles* are not genuine; which last was one of the Articles with which *Wicliff* was charged by the Council of *Constance*.

Mr. Wharton’s Preface, p. 38.

Offer de Symbolis p. 8.
Bp. Pearson on the Creed. p. 225, 334.

Cave Histo. literaria Vol. I. p. 524, 525.

Pref. p. 6, 7.

I am afraid I tire the Reader, with taking Notice to him of such a confused Mass of Ignorance and Scurrility, I shall therefore only add, That the poor visionary Creature ‘see with Astonishment, a Book published with the sacred Stamp of Authority, in which a few is Recorded a Martyr’. This refers to two of the Canons made in the Convocation held 1571. by which it is ordered, ‘That every

every Arch-Bishop, Bishop, and Arch-Deacon, should have in their Houses Mr. Fox's Acts and Monuments.' When this Book was first published, he was thought to have done very 'exquisite Service to the Protestant Cause, in shewing from abundance of ancient Books, Records, Registers, and choice Manuscripts, the Encroachments of Popes and Papalins, and the stout Oppositions that were made by learned and good Men, in all Ages and Countries against them: And especially under King Henry VIII, and Queen Mary here in England, preserving to us the Memories of those Holy Men and Women, those Bishops and Divines, together with their Histories, Acts, Sufferings, and their constant Deaths, willingly undergone for the Sake of Christ and his Gospel, and for refusing to comply with popish Doctrines and Superstitions. Arch-Bishop *Whitgift* stiles Mr. Fox, that Worthy Man, who had so well deserved of this Church of England, and tells Mr. Cartwright, that he had read over his *Acts and Monuments* from one End to the other.' And again, 'Mr. Foxe who hath very diligently and faithfully laboured in this Matter, [of Arch-Bishops and Metropolitans] and searched out the Truth of it, as learnedly as I knowe any Man to have done.' The great Mr. *Camden* thus Writes of him, 'Ex eruditorum numero obiit *Joannes Foxus Oxoniensis*, qui Ecclesiasticam Angliæ Historiam sive martyrologium indefesso veritatis studio primum latine, postea Anglice auctius magna cum laude contexuit'. It has been found by

Strype's History of the Reform.
p. * 238.

[of Defence of the Answer to the Admonition p. 333, Elizabethæ Annales. p. 558. ed. 8º.]

Bp. Burnet. by those who have search'd the Records
Mr. Strype. Registers that he used, that he is alw

* Mr. Collier. Faithful. Nay, this has been owned by *
who takes all Opportunities to depreciate
Character and undervalue his Work. It
Strype's His- been particularly shewn, that as to Priv
tory of the Stories, Mr. Fox and his Friends used
Reform. p. utmost Diligence and Care that no Falseho
* 242.

Ibid. p. * 241. might be obtruded on the Reader, and w
very ready to correct any Mistakes that mi
happen. Nay, that even *Grimwood's* Story, w
which Mr. Fox's Enemies make so great a fl
rish was true. But of late, the Esteem of t
learned Man and his great Work is gro
very low, especially among some of t
Clergy : Which seems owing in a gre
measure, to the unhappy Divisions among
about the Discipline, Rites and Ceremonies
the Church. This is intimated by a la

Strype's Life of A. Bp. Whitgift. p. 255.
Dr. Walker Attempt. pre, p. 20.
Martyrologist of another sort ' That the Disse
' ters pay a known and particular Regard
' Mr. Fox's *Acts and Monuments.*' Therefor
surely there is a sufficient Ground for Churc
men to be jealous of them, and not to re
them ; as there is for their neglecting the Ho
Scriptures, and the Observation of the Lord
Day, because of the known and particular R
gard which Protestant Dissenters pay to ther

The Papists were very angry at the Pul
lication of this History, in which their Li
and Cruelty were so fully exposed : and a
cordingly did all they could to blast the Cr
dit of both that and its Author. They called
Fox's Golden Legend, and represented it as
huge Fardle of most notorious Lies an

A. D. 1603. Falsehoods. About *two and forty* Years after
tl

the Publication of this History, *F. Parsons* published his Book, entituled, *A Treatise of Three Conversions of England*, the principal Design of which is to expose this Church-History of Mr. Fox's. In this Performance he charges Mr. Fox with Falsities and Impostures, manifest Foolery and Lying, with having a wicked Spirit, being guilty of Ter-giverfation, using impertinent and ignorant Arguments, shewing a contempt of Anti-quity, &c. He tells us that Mr. Fox endea-voured to corrupt the Acts of old Martyrs; nay, that he discrediteth his own Martyrs; and, that Dirt may not be wanting, he pre-tends to have found 120 Lies in less than three Leaves of his Book.

Anthony a Wood a great many Years after this charged Mr. Fox with 'committing a most egregious Falsty, in reporting that one *Grimwood of Higham in Suffolk* died in a miserable manner, for swearing and bearing false Witness against one *John Cooper of Wat-sam*, in the same County, for which he lost his Life.' But this has been shewn not to be so, since there was one *Grimwood* who did thus die, altho' Mr. Fox was misled by *Wil-liam Punt* in inserting this Story in his Mar-tyrology, since what *Cooper* was tried for, was not his Religion, but speaking rebellious Words against the Queen.

What our Translator is offended with Mr. Fox for is, that in his Martyrology a Jew is Recorded as a Martyr; and stands in the midst of some Hundreds of Christians on each side.

F. Parsons has taken Notice of this very same Story, but he had more Wit than to reflect

A. D. 1691.
Athe. Oxon.
Vol. I. fol.
592.

Strype's Hi-
story of the
Reform. P.
**242.*

Three Con.
P. 3. c. 16.
§. 9, 10.

on

on Fox, as putting one who was a Martyr
Judaism among Christian Martyrs. He knew
 Acts and Mo. very well, that according to Mr. Fox, 1
 Vol. II. p. 226 ' *Jew* had received the Sacrament of Bapti
 ' was Converted, and become a g
 ' Christian.' What he blames Mr. Fox for
 his placing this Converted *Jew* among th
 who suffered for protesting against, and
 posing the Corruption of the *Romish* Sect.

Hist. Oxon.
 lib. 2. p.
 337. c. 1.

As to the following Papers, I hope the
 be found to have been drawn up with Fai
 fulness and Integrity. It is but too true
 Character that is given by the Oxford A
 quarian of Arch-Deacon Harpsfield, who p
 lished a History of *Wicliffe*, That, *Part.*
studio abductus suorum in utilitatem omnia rap
 I hope I have not been so unhappy as to f
 on the same Rock. I have endeavoured fai
 fully to represent Things as they really a
 and, according to the best Light I could g
 to write Dr. *Wicliffe's* Life as he lived
 His Opinions I have taken from his o
 Writings, and expressed them in his o
 Words: By the Favour of His Grace
 A. Bishop of *Canterbury*, I had the perusua
Wicliffe's Trialogus, and of a Vol. of M
 which His Grace had transcribed for
 Use, from the Bodleian Library. His Gra
 Librarian, the learned Dr. *Wilkins*, was
 kind as himself to copy for me the Proc
 of the Dispute betwixt the Arch-Bishop
Canterbury and Dr. *Wicliffe*, about the Ward
 ship of *Canterbury* Hall. To my Faith
 Friend Dr. *Elias Sydal*, Canon of *Ch*
Church Canterbury, I owe the having had
 Liberty of making Use of whatever is

the Library of that Church, for my Purpose. The Copy of the Collection of *Wicliffe's* English MSS in C.C.C. in *Cambridge*, of which I have made so much Use, was procured for me by the Reverend Mr. *Charles Sheldrake*, Fellow of that College. The Account of the other MSS in the Libraries at *Cambridge*, I had by the Favour and kind Assistance of the Reverend Mr. *John Denn*, Fellow of the same College. What Account I have had of the MSS in *Ireland*, I thankfully acknowledge to have received it from the Right Reverend the Lord Bishop of *Kilmore*, and the Reverend Dr. *Howard* Fellow of *Trinity* College near *Dublin*. I have only to add my hearty Wish, that the Reader may receive as much Profit by the Perusal of this History, as it has cost me Pains and Expence to compose it.

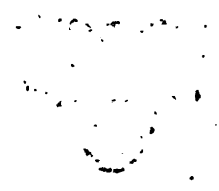
November 5th, 1719.



B

TESTI-

1. The first part of the report
describes the general situation
of the country and the
economic conditions.
2. The second part of the report
describes the political situation
and the government.
3. The third part of the report
describes the social situation
and the population.
4. The fourth part of the report
describes the cultural situation
and the education.
5. The fifth part of the report
describes the military situation
and the defense.
6. The sixth part of the report
describes the foreign relations
and the international situation.
7. The seventh part of the report
describes the conclusion and
the recommendations.



1. The first part of the report



TESTIMONIES

CONCERNING

Dr. John Wicliffe.

Henricus de Knyghton Canonici Leycestrensis.



*N*istis temporibus floruit Magister Joannes Wyclif Rector Ecclesiæ de Lutterworth in comitatu Leycestriæ, Doctor in Theologia eminentissimus in diebus illis. In philosophia nulli reputabatur secundus, in scholasticis disciplinis incomparabilis. Hic maxime nitebatur aliorum ingenia subtilitate scientiæ & profunditate ingenii sui transcendere, & ab opinionibus eorum variare. — Magister eorum Wyclif potens erat & validus in disputationibus super ceteros, & in argumentis nulli credebatur secundus.

Thomas Waldenus.

Joannes Kylingham admiratur in Wiclefo doctrinæ excellentiam.

Anonymi Chronicon Godstovianum.

*H*oc etiam tempore [A. D. 1376.] viguit in universitate Oxoniensi magister Johannes Wycliffe secularis Doctor in Theologiâ, qui errores & opiniones hæreticas in populo, ut dicebatur, predicabat.

Polidor. Virgilius.

*F*uere ea tempestate viri longe sanctissimi, multo doctissimi atque fortissimi, quorum supra mentionem appositæ

apposuit fecimus, idcirco nihil est quod de eis commemoremus. Extitere & aliqui insigni infamiarum caput & princeps fuit JOANNES VUYTHCLIS, ut fama est, a primo indignatus quod non po-
ad summos sacerdotalis ordinis aspirare honores, inde sacerdotibus cunctis inimicior, cepit divina
ta perversè interpretari, atque novam instituere se
usque eo ut in nobili Oxoniensi gymnasio publice
sacerdotes ut legis eversores debacchatus. Et i-
psum tantum facinoris fautore pariter atque au-
armatus faceret, Regi ante omnes summum in ci-
ordinis præfectos imperium usque tribuit. Pra-
homo nocendi cupidus, certum habens non facile
doctos veneno infici, utpote qui rationes admi-
cogitavit imperitum vulgus in suam imprimis si-
sibi trabendum, quod ille pertinacius solebat, id
semel imbibere modis omnibus retinere. Non com-
itaque implevisse codices latine scriptos de sua
etiam ex illis commentarios patriâ linguâ consc-
fecit, atque protinus edidit, ut etiam agrestes ma-
superstitionis peritos redderet. Certe eum non
sua opinio: ij namque commentarii quamvis
longo tempore durarunt, ut etiam nunc è manibus
auferri nequeant, tametsi ob id scelus nonnulli vi-
terdum comburuntur cum suis libellis. Ad extra
homo nimium confidens, cum rationibus veris cogi-
ad bonam redire frugem, tantum absuit ut parere
etiam maluerit voluntarium petere exilium quan-
tare sententiam; qui ad Boëmos nonnullâ hæresi
inquinatos profectus, a rudi gente magno in hono-
betur, quam pro accepto beneficio confirmavit, su-
que hortatus est in eâ remanere sententia ut
sacerdotali parum honoris, et ad Romanum Pont-
nullum respectum haberet.

John Leland.

Joannes Wicoclivus, vir magno et excellenti
ingenio præditus, in collegio——quod Iliaci cele-
num est, omnes eruditæ artes tant. cum felicitat
didicit, quantâ sui temporis nemo facile alius.

in philosophia illa scholastica, acuminis ostentatrice, principem locum obtinebat tum præterea in theologia recessus penitiores. & sacrosanctos quidem illos, tam alte descenderat, ut à theologorum vulgo pro deo tantum non habitus sit: quo tandem calcuto, summis honoribus & insignibus, quæ in eruditos academia conferre solet, donatus est. Ille vero ut se vidit ejusmodi auctum titulis, suamque tanti in scholis esse auctoritatem, ut omnia quæ doceret, tanquam e tripode dicta, crederentur; primum fraterculorum mendicitatem cute tenus stringere cœpit; nec multo post altis plagis vulnerare. Ut tamen bona pars scholasticorum in hominem adfecta erat, ad hæc præludia connivebat. Deinde in publicis prælectionibus, atque alias privatim, vellicabat Romani pontificis astum, avaritiam, ambitionem, & tyrannidem; sic putans futurum, ut Christiana ecclesia, cognitis erroribus, resipisceret. O factum bene! si intra hos prudens se continuisset limites.

Publica fama est illum postea perperam de eucharistia sensisse, aliaque virulenta dogmata domi potius chartis inscripisse, quam in concionibus pronuntiasse. Quid tamen de hac re Tinenfis monasterii annales sentiant, in medium adducam: 'Vicoelivus, doctor Theologia, incepit docere errores suos A. D. 1376. Fuit ille annus ultimus imperii Edovardi a Gulielmo Magno. tertii.' Hæc ille. At non possum his verbis elidere an ejus de eucharistia errores, an de aliis ritibus ecclesie adprime necessariis, intellexeris. Illud certe in animum inducere non possum, illum sub tam severis iudicibus, eo seculo, potuisse impune quicquam in sacramentum Altaris dicere; Impunitum vero illum non modo Iliacum reliquisse constat, verum etiam sacerdotio non contemnendo munifice donatum, Luterovortum, Ligerianæ provinciæ emporiolum petiisse; ubi, exactis quiete paucis annis, fato functus est & sepultus. Chronicon Tinense testatur his verbis paralysem eum cita morte abstulisse: 'Anno octavo Richardi secundi, die S. Thomæ martyris Quiclis per omnia membra tactus est paralyfi; die autem S. Sylvestri obiit.'

*Quid hic respondebo vanissimis Polydori Virgilii u
nitatibus, qui Edovardo à Gulielmo magno teri
disertis & accuratis verbis asserit Vicoclivum,
alia somnia pratercam, voluntarium exilium petiit,
ac magno postea apud Bœmos in pretio fuisse? Ce
non aliud, quam ut historia sua telam nodosam, i
pexam, impeditam, confusam, denique informem
texat: Nam aliter qui possit honestam operi tam m
lis avibus incepto faciem inducere, mehercule non se
video; quamvis suas Italicas cristas attollat.*

*Nil hic amplius mihi cum Polydoro, quandoquid
lector expectat, ut consueti more mea autorem ab edi
libris notiozem reddam: Id quod facile facere non p
sum. Quis enim nescit pontifices Romanos in om
eius lucubrations diva execrationum fulmina com
fisse? Usque adeo, ut plus quam capitale senserint
gru quidem a Vulcano liberum servare. Non desi
runt tamen, qui confidentissime Vicoclivum libras sibi
timabant, & in varia exemplaria transcribi curaba
Unde factum est, ut non modo in Britannia nost
verum & in Germania, etiam nunc legantur. Qua
quam, ut casus tulit, ego planè ex multis paucos vi
Vidi autem de Rebus Sophisticis 3 libellos, opuscula
de Mandatis, item aliud de legibus & veneno, de pa
pertate Christi, de Cœna Domini; in quo opere n
desuerunt qui putarent illum subscripsisse errori nesci
cujus Ambrosii Ausberti. Insuper memini me aliqua
do incidisse in ejus Trialogum, & librum de Realib
Universalibus, cujus mentionem facit Aeneas Silvi
35. Cap. historia Bohemicæ. Multa praterea scripsi
fertur & Latino sermone & vernaculo, quæ a quibusda
vel hac nostra ætate cum religiose servantur tum t
guntur, & præsertim illa vernacula in plebis gratia
scripta.*

*De ejus libris quod ultra scribam non habeo; ut neq
an digni sint, qui a Christianæ religionis veris cultor
bus perlegantur. Doctorem theologorum in hac re j
diciam, potius quam nostrum valeat. Ego, quod rei
quum est docebo: nempe Bohemos quosdam Iliacum
studiorum causâ venisse, posteaque in patriam Vicocli
libri*

libros secum tranſtulisse, quibus ita docti juxta ac indocti delectabantur, ut subito magno schismati, seditioni, tumultibus, denique & bellis fomenta ministrarent*. Hinc nata est occasio, ut placita cum provincialis tum generalis Concilii severe decernerent Vicoclivum ossa exhumanda & igni committenda : cujus tragedia catastrophæ ne hæc quidem nostra ætas vidit; qualis autem futura sit, solus Deus novit, cui Vicoclivum judicandum relinquo.

Joannes Bale Ep. Ossorienſis, 1552.

Præter vitam quam vere Apostolicam Vuiclevus duxit, ingenio, facundia, atque eruditione multiplici, omnes in Anglia commutationes longa intervallo superabat. Unde ipsum æternus pater, anno post servatorum natum 1360, per suum spiritum suscitavit, ut in mediis errarum tenebris, ac locustarum Tartararum seu hyperitarum obscuracionibus, pro sua veritate staret, magnanimus Christi pugil; fieretque adversus ejus infestissimos hostes, Antichristos, insuperabilis Ecclesiæ columna.

Nicholas Harpsfield, Arch-Deacon of Canterbury, 1554.

Ingenio sane fuit acri acque acuto, sed nimis vehementi acque populari.

* Anne the beloved Queen of K. Richard II. was Daughter to the Emperor Charles IV. and Sister to Wynceslaus King of Bohemia, and Emperor. Dr. Wickliffe thus speaks of her in his Book of the Threesfold Bond of Love: 'It is possible, says he, that the noble Queen of England, the Sister of Cæsar may have the Gospel written in Three Languages, Bohemian, German, and Latin, and to hereticate her on this account would be Luciferian Folly.' The same Account was given of her at her Funeral, A.D. 1394. by A. Bishop Arundel. 'Altho', says he, She was a Stranger, yet she constantly studied the Four Gospels in English, and explained by the Expositions of the Doctors; and in the Study of these, and reading godly Books, she was more diligent than even the Prelates themselves, tho' their Office and Business required it.' These English Gospels, very probably, were of Dr. Wickliffe's Translation; as it's very likely were many of the godly Books, which after her Death, being carried into Bohemia by Her Majesties Attendants of that Country, were the Means of promoting the Reformation there.

[illegible]

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler (1987).

1941



TESTIMONIES

CONCERNING

Dr. John Wicliffe.

Henricus de Knyghton *Cantonicus* Leycestrensis.



*N*istis temporibus floruit Magister Joannes Wyclif Rector Ecclesie de Lutterworth in comitatu Leycestrie, Doctor in Theologia eminentissimus in diebus illis. In philosophia nulli reputabatur secundus, in scolasticis disciplinis incomparabilis. Hic maxime nitebatur aliorum ingenia subtilitate scientia & profunditate ingenii sui transcendere, & ab opinionibus eorum variare. — Magister eorum Wyclif potens erat & validus in disputationibus super ceteros, & in argumentis nulli credebatur secundus.

Thomas Waldenus.

Joannes Kylingham admiratur in Wiclefo doctrina excellentiam.

Anonymi Chronicon Godstovianum.

*H*oc etiam tempore [A. D. 1376.] vixit in universitate Oxoniensi magister Johannes Wycliffe secularis Doctor in Theologia, qui errores & opiniones hereticas in populo, ut dicebatur, predicabat.

Polidor. Virgilius.

*F*uere ea tempestate viri longe sanctissimi, multo doctissimi atque fortissimi, quorum supra mentionem apposit

Anthony a Wood.

Johannes de Wickliffe, vel Wyclowe, exercit-
mus fuit philosophus, & clarissimus theologus; ex-
tis & plane divini ingenii, immensa & pene inop-
doctrina monumenta post se reliquit.

Johannes Cluverius

Illis temporibus [A. D. 1369.] Joannes Tau-
terioris sapientia praece, & Joannes Wiclefus
glus liberioris puriorisque Theologia Doctor, pont-
superstitionis subversor, Franciscus Petrarcha
ris literatura instaurator emittunt.

Henry Wharton Vicar of Menstre, in the
of Tener.

Joannes Wiclefus natione Anglus, in septentr-
Insula parte natus, Oxonii in Collegio Merton
educatus, cujus primum Scholaris, dein socius fuit,
legii Cantuariensis ac Baliolensis praefectus, et
admodus; philosophus insignis, Theologus omnibus
ris consummatissimus; nec minus vita sanctimoni-
morum castitate, quam doctrina eximius. Theolog
scholasticam ad unguem edoctus, imprimis vero Occa-
Lincolniensis, atque Armachani studiosus Leli-
postquam Doctoratus insignia tulisset, Theologiam
Academia Oxoniensi publice professus est; demum
clesia de Lutterworth in provincia Lecestrensi Re-
factus.

Lawrence Echard, Arch-Deacon of Stow.

About this time [1377.] the famous Dr. &
Wickliffe, a Man of an acute Wit, profound Lea-
ing, and great Judgment, publicly maintained
veral material Points and Propositions, in the U-
versity of Oxford against the Church of Rome; par-
ticularly against the Pope's Supremacy, the Infallibi-
of the Church, and Transubstantiation.

T H



T H E L I F E O F *Dr. John Wicliffe, &c.*

C H A P. I.

Of the Place of Dr. Wicliffe's Birth; his Going to Oxford; his Disputing against the Friars in behalf of the University, and concerning the Poverty of CHRIST: He is made Master of Baliol College, and Warden of Canterbury-Hall, and is removed from the latter by the Sentence of the Pope.



W I C L I F F E was born, very probably, about the Year MCCCXXIV, in the Parish of * *Wicliffe* near *Richmond*, in *Yorkshire*. Being bred to Learning, he was sent to the University of *Oxford*, and was first admitted *Commonar* of *Queen's College*, then newly founded by *Robert Eggesfield, S. T. B.* but was soon after removed to *Merton College*, where he was first *Professor*. *Leland de Scriptor Brit. p. 378.*
Mar. Note. A. D. 1340.
Noti. Oxon. P. 62.

* *Wiclif, a mean Gentilman, dwellith at a little Village caullid Wicklif.*

[They] say that *John Wicliffe Hæreticus* [was born at *Spreswell*, a poor Village a good Myle from *Richmount*.]

The Itinerary of John Leland Vol. edit. Oxford. 1711. p. 99.

bationer,

bationer, and afterwards Fellow. This College was then the most famous Seminary of Great and Learned Men in the whole University: For of it were, about this Time, the following Men of Note and

Cave's Histor. Liter. App. P. 32. Eminency. 1. *Walter Burley*, who flourished A.D. 1330. and was called the *Plain Doctor*; for his excellent Learning he was made Præceptor to

Leland de Scrip. Brit. P. 323. K. *Edward III.* 2. *William Occham*, who was called the *Singular Doctor*, and the *Venerable Inceptor*. 3. *Thomas Bradwardine*, A.D. 1349. who was called the *Profound Doctor*: He was by Arch-

bishop *Stratford* called to Court, where he was made Confessor to the King, Canon of *Lichfield*, and Chancellor of the Cathedral Church of *St. Paul's*; and after the Arch-bishop's Death, his Successor

Ibid. p. 355. in the See of *Canterbury*. 4. *John Gatesden* or *English*, who in 1320 was had in great Reputation for his Skill in Physick. 5. *John Dumbleton*, who flourished 1320. 6. *John Estwood*, who was Famous for his Skill in Astronomy, 1360. 7. *Roger Suicet*, the Author of the *Art of Reckoning*

Ibid. p. 332. about the Year 1370. 8. *Simon Mephram*, Canon of *Chichester* and Arch-bishop of *Canterbury*, 1339.

Stephen de Birchington de vitis Archiep. p. 43. Leland de Scrip. Brit. P. 354. 9. *Simon Islip*, Canon of *Lincoln*, Lord Privy-Seal, and Secretary to the King; and afterwards in the Year 1349 promoted to the See of *Canterbury*. 10. *William Rede*, a noted Mathematician, who published Astronomical Tables, and built the Library at *Merton College*, and was Bishop of *Chichester* 1369.

Of this College, thus noted for Learned Men, was our *John de Wickliffe*, who soon came to be taken Notice of, and distinguished for his excellent Parts and vast Application, which was such, that he is said to have gotten by Heart all the most intricate Parts of *Aristotle*; and afterwards, when he applied himself to the Study of Divinity, to have made himself Master of all the Niceties of the School-men. By these Means he came to

to be reckoned inferiour to none of his Time in Philosophy, and incomparable in the Performance of School-Exercises : a Man of a profound Wit, and very strong and powerful in Disputations, and was by the common sort of Divines esteemed little less than a GOD.

Henry de Knyghton de event. Angliæ col. 2644. Leland de Scrip. Brit. P. 379.

To these Acquisitions of School-Learning, *Wicliffe* added the Study of the *Civil* and *Canon Law*, and of our own municipal Laws, in all which his Writings shew him to have been very well versed. But that which seems to have been his favourite Study and chief Delight, is the reading of the Holy Scriptures. Of these he was a very diligent Student ; he wrote Notes, and Expositions, and Homilies on several Parts of them, and translated them into *English* ; for which Reason he seems to have had given him the Title of DOCTOR EVANGELICUS or the GOSPEL DOCTOR. Next to the Scriptures, he seems to have studied most the

* Four Fathers of the *Latin* Church, whom he often quotes and refers to in his Writings. He was likewise a great Admirer of the Writings of *Robert Grossthead*, Bishop of *Lincoln*, 1235. and of *Richard Fitz-Ralph*, one of his Predecessors in the Professor of Divinity's Place, and Arch-Bishop of *Armagh* in *Ireland*, about the Year 1347. These he often quotes, and makes great Use of them in his Disputes with the Friars, and against the papal Encroachments here in *England*.

** St. Austin, St. Jerome, St. Ambrose, St. Gregory.*

Such was the Character of *Wicliffe* in the University : But what seems to have first made him taken Notice of, was his taking the Part of the University, *A. D.* 1360, against the Opposition and Encroachments made by the begging Friars, who had ever since their first Settlement in *Oxford*, *A. D.* 1230, been very troublesome, and made it their Business to disturb the Chancellor and Scholars, by breaking in upon their Statutes and Priviledges, and setting up an exempt Jurisdiction. By one of the Statutes of the University it was ordered,

That

Antiqui. Ox. en. p. 83, 96, 150, 154, 155.

That no body should proceed Doctor in Divinity, unless he had been before a Regent in Arts, either in that or some other University. Of this the preaching Friars complained, as bearing hard upon them, and to their prejudice. They laboured therefore very earnestly to have this Statute repealed, and to be exempted themselves from the performance of the University Exercises. For this purpose they appealed to the Pope, petitioned the King, and insulted the Chancellor, Proctors, and Regents of the University; treating them with all imaginable Contempt, and doing all they could to stir up the Scholars to be seditious and troublesome.

Not content with this, they took all opportunities to entice the Youth from the Colleges into their Convents; insomuch, that People were afraid of sending their Children to the University, lest they should be Kid-napped by the Friars. By which means the Number of Students was so far decreased, that whereas they had been Thirty Thousand, they were not in 1357, above Six Thousand. This obliged the Chancellor and Regents to make a Statute, *That none should be received by the Friars into their Orders till they had attained to the Age of Eighteen.* But notwithstanding, the Friars, by their Money and Interest at the Court of Rome, frequently procured Dispensations to be exempted from the force of these Statutes: So that the Dispute betwixt the University and them, continued till the Year 1366, when the Matter being brought before the Parliament, It was ordered, *That as well the Chancellor and Scholars, as the Friars of those Orders in the Universities, should in all Graces, and other School-Exercises, use each other in Friendly-wise, without any Rumour as before: And that none of these Orders should receive any Scholar into their said Orders, being under the Age of Eighteen Years: That the Friars should take no Advantage, nor procure any Bull, or any other Process from Rome against the Universities, or proceed therein: And that the King*
have

Armachan
Defensori.
Curator.

Cotton's A-
bridgment,
p. 102.

have Power to redress all Controversies between them from henceforth, and the Offenders to be Punished at the Pleasure of the King and of his Council. But to shew how little the Friars regarded the civil Authority, notwithstanding this Determination of the Parliament, about *Nine Years* after a Bull was procured, *Coll. N^o. 7.* by the Instance of the Prior and Convent of Christ Church *Canterbury*, in their behalf, to dispense with the Statute of the University, requiring Persons to be Regents in Arts before they proceeded Doctors in Divinity.

But now another Dispute arose, betwixt the Religious and the Members of the University. One *Roger Conway*, a Minorite, in a Sermon *Antiq. Oxon.* preach'd at *London*, about 1354, asserted that the p. 181. Poverty of Christ was such, that neither He, nor any of His Apostles had any thing of their own, but possessed all things in Common, and that Christ begged for a Livelihood. This Opinion invented on purpose to justify the begging Trade of the Friars, was first opposed by *Richard Kilmyngton*, at that time Dean of *St. Paul's*; who was seconded by *Richard Fitz-Ralph*, Arch-Bishop of *Armagh*; *ibid.* p. 182. who happened to be at *London* at that time. About Six Years after, the same Point being maintained A.D. 1360. by the Friars at *Oxford*, they were opposed there by *John de Wicliffe*, *John Thoresby*, *Uthred Bolton*, *Nicholas Hereford*, *Walter Bryt* of *Merton College*, and *Philip Norris*, and others, who with great Applause of the Hearers answered the Friar's Arguments.

Among these, *Wicliffe* seems to have been one of the most earnest and zealous against the Usurpations and Errors of the Friars. In one of his Tracts yet remaining, he thus exposes them for their drawing the Youth of the University into their Convents. *Freres*, says he, drawen Children fro CHRIST's Religion into their private Order by hypocritie, lessings and steling. For they tellen that their Order is more holy than any other,

Of Clerk's Possessioners.
MS. c. 9.

ther, and that they shullen have higher Degree in the Bliss of Heaven than other Men that ben not therein, and seyn that Men of their Order shullen never come to Hell, but shullen dome other Men with CHRIST at Doomsday. And so they stelen Children fro Fader and Moder, sometime such as ben unable to the Order, and sometime such as shullen lusteyn their Fader and Moder by the commandment of GOD; and thus they ben Blasphemers takin upon full Counsel in * doury Things that ben not expressly commanded ne forbidden in holy Writ; uth such Counsel is appoyed to the Holy Gost, and thus they ben therfore cursed of GOD as the Pharisees were of CHRIST, to whom he seith thus: Woe to you Scribes and Pharisees that ben Writers of Law, and Men of singular Religion, that compassen about the Water and the Lond to maken of your Religion, and when he is made of your Religion, yee maken him double more a Child of Helle. And uth he that steleth an Ox or a Cow is damnable by GOD's Law, and Man's Law also, muchil more he that steleth a Man's Child that is better than all earthly Goods, and draweth him to the less perfect Order. And though this singular Order were more perfect than CHRIST's, yet he wot never where it be to damnation of the Child, for he wot not to what state GOD hath ordained him; and so blindly they don agensst CHRIST's Ordinance.

Against the other Pretence of the Religious, *Wicliffe* writes against that CHRIST himself was a Beggar, *Wicliffe* the Beggary wrote and publish'd * several Tracts, thus entituled; of the Friars.

* Anno Domini 1360 Juvenis quidam Anglus scripsit contra Mendicitatem fratrum librum aculeatum, acerrime impugnans eandem non solum scripturis & rationibus, sed etiam in fine per prophetias Hildegardis, Joachimi abbatis, & Cyrilli presbyteri. Quem aliqui putant fuisse Joannem Wiclevum. Liber incipit. Quia omnia communiter omnibus data. Bale, Serip. Brita. Cent. quinta. p. 448.

Of the Poverty of Christ; against able Beggary; and of Idleness in Beggary. The Design of these Tracts seems to have been the same that he pursues in some of his Writings which are yet remaining, wherein he shews, That Christ lived on Alms of Mary Magdalen, and other holy Men and Women — without axing or constreyning : ^{Objections of Freres MS. c. 5.}

CHRIST had his Apostles and Disciples that they should not bere a Sachell ne Scrip [as the Begging Friars did to carry to their Convents what they begg'd] but look what Man is able to bear the Gospel, and eat and drink therein, and pass not thence, and not pass fro House to House. St. Paul labored or travailed with his Hands for him, and for Men that weren with him; and coveted neither Gold, ne Silber, ne Clothes of Men that he taught, to geve other Teachers ensample to do the same in time of nede. St. Paul biideth that Men that wilen live in Idleness and Curiosity, and not * trabeille, shullen not eat. * labour. St. Clement ordained that Chyisten Men shulden not beg openly; and for to put away this Begging, St. Austin maketh tweie Books how Monks shoven to trabeille with their Hands for their + ought. Likode. From all which he concludes, That although open Begging is thus sharply damned in holy Writ, it is a foule Error to meynkene it, but that it is more Error to seie that Chyist was such a Beggar, although then he must have been contrary to his own Law.

In the same Tract he shews, That it is a leaving the Commandment of CHRIST of geving of Alms to poor feeble Men, to poor crooked, to poor blind Men, and to bedyde Men, to geve Alms to Hypocrites that seyn them holy and needy, when they ben strong in Body, and have overmuch Riches both in great wast Houses, and precious Cloths and great Feasts, and many Jewels and Tresour : That poor Men are sen with this false begging, although the Freres taken

C

Ibid. c. 6.
ysaid

falsly too them their worldly Goods by which they
 mulden susteyn their bodily Life, and deceiden rich
 Men in their Alms, and meynntenen or comforten
 them to lide in fallshens against JESU CHRIST.
 For sith there were poor Men enough to taken
 Mens Alms before that Freres camen in, and
 the Earth is now more barren than it was, other
 Freres or poor Men moten wanten of this Alms;
 But Freres by subtile Hypocritise gotten to them-
 selves, and * letten the poor Men to have these
 Alms.

* hinder.

MS. in Hype-
 roo Boodl.
 163.

An unknown Writer intimates that at this time
 Mr. *Wicliffe* began to correct the Abuses of the
 Clergy: '*John Wicliffe*, says he, the singular
 Ornament of his Time, began at *Oxford* in the
 Year of the Lord 1360, in his public Lectures,
 to correct the Abuses of the Clergy, and their
 open Wickedness, K. *Edward III* being living,
 and continued secure a most valiant Champion
 of the Truth among the Tirants of *Sodom*.' But
 it was not till many Years after this that *Wicliffe*
 was advanced to the Professor's Chair and read
 the Divinity Lecture, as will be shewn hereafter.
 However, it's certain he got a great deal of Cre-
 dit by his Management of these Controversies.
 Accordingly we are told that the very next Year
 [A. D. 1361.] he was advanced to be Master of
Baliol College in *Oxford*, and four Years after
 to be Warden of *Canterbury Hall*, then newly
 founded.

Le Neues
 fasti, p. 482.
 A. D. 1361.

Steph. Bir-
 chington vita
 Archiep.
 Cantu. p. 46.

In the Year 1361 *Simon de Islep*, Arch-Bishop
 of *Canterbury*, formed a Design of Founding a
 Hall in the Parish of *St. Mary's* in *Oxford*, to be
 called by the Name of *Canterbury Hall*; in which
 were to be a Warden and XI Scholars, of which
 (as was afterwards suggested on the Part of Arch-
 Bishop *Langham*) the Warden and three of the
 Scholars were to be Monks of *Christ Church Can-
 terbury*, and the other VIII Secular Priests. But
 this Limitation of the Wardenship to a Monk
 of

of *Christ Church* does no way appear by any of the Writings relating to this Matter that are yet remaining. The Royal License granted to the *Coll. N^o. 1.* Arch-Bishop for Founding this College, and appropriating to it the Rectory of *Pageham* in *Sussex* only mentions a certain Number of Scholars religious and secular. *William de Illip's* Confirmation of the Gift of the Mannor of *Wodeford* styles them *Clericos* Clerks; and *Wicliffe* in his Petition or Libel calls them *Clerici Scholares*. These were to study Logick, and the Civil and Cannon Law; and the Arch-Bishop, for their Maintenance, settled on them the Parsonage of *Pageham*, and the Mannor of *Wodeford* in the County of *Northampton*; to which he intended, if he had lived, to have added the Parsonage of *Ipy Church*, in *Romney Marsh* in *Kent*; but, as *Birchington* observes, he died and left this Work imperfect. However, the Arch-Bishop having got the Rectory of *Pageham* and Mannor of *Wodeford*, to be settled on this his new Foundation, he purchased some old Houses which had been ruined by a late Storm, and fitted them up for the Reception of his Scholars; which accordingly he placed there himself, and chose one *Henry de Wodehall* a Monk of *Christ Church Canterbury*, and formerly of *Abington*, to be the Warden. Of this *Wodehall* we have the following Account: In the Year 1361, having a mind to take his Doctor's Degree, he attempted to take it under a secular Student, on the Account of saving some Charges that he must have been at otherwise. This being contrary to the Usages of the University, his Abbot *Roger de Thame*, who was then Abbot of the Monastery of *Abington*, of which *Wodehall* was at this time a Monk, dissuaded him from it. But finding that, notwithstanding his Perswasions, *Wodehall* still resolved to make an Attempt to take his Degree that way, the Abbot sent Letters to the Regent Masters, in which he desired they would repel this Monk of his from

Steph. Birchington. ibid.
p. 46,

Hist. & Antiq. Oxon. p. 182.

* *Nicholas*
de Aston,
 S. T. P.

such Inceptorship. But *Wodehulle* made the Chancellor so much his Friend, that he obtained his Grace notwithstanding all the Opposition that was made by the Proctors and some few of the Masters. This occasioned a Difference betwixt the * Chancellor and the Proctors, which was carried to that height, that the Chancellor ordered the Proctors to be expelled the Congregation House. On which one of the Proctors went to the Abbot of *Abingdon*, who then resided at *London*, and so effectually convinced him of the rash boldness of *Wodehulle*, that he was forbidden his Degree. But by the Intercession of the Arch-Bishop of *Canterbury*, who favoured *Wodehall*, and of the Chancellor, the Abbot was at length prevailed with to consent that he should take his Degree, or be admitted to be an Inceptor by himself.

It was then customary, on such Occasions, for the Candidates for Degrees in Divinity, to present the Regents in Arts with Robes. One of the Proctors who was entituled to these honourary Presents, having formerly opposed the Monk, had none of them sent to him. This the Proctor resented so far as to stop *Wodehull* his Degree, until Satisfaction was made to him, by *Wodehull's* swearing *in verbo dignitatis sue*, that he had sent by his Servants these honourary Presents to the Proctor's Lodgings, but he not being at home, and the Servant finding no Body with whom he might trust them, they were brought back again; but that they were ready at any time to be delivered to him. And so at length *Wodehulle* was admitted to his Degree.

It must be after this, that *Wodehulle* was nominated by the Arch-Bishop to be Warden of *Canterbury Hall*: Since he was then a Monk of *Christ Church Canterbury* and Doctor of Divinity. It is pretended that Arch-Bishop *Isip* made *Wodehull* Warden, after he was named to the Wardenship by the Prior and Chapter of *Canterbury*; and that
 this

this was agreeable to the Statutes made by the Arch-Bishop and confirmed by the Pope. But this is very unlikely, that the Arch-Bishop should put it out of his own Power to choose whom he thought most proper to answer the Ends of this his new Foundation. In the King's Pardon, and *Coll. N^o. 6.* Confirmation of the Pope's Sentence therefore, its said that the Arch-Bishop having built and founded *Canterbury Hall*, he ordained and appointed certain Monks of *Christ Church Canterbury*, namely, one of them to be Warden, and the rest to be Scholars of this Hall, together with certain other secular Scholars. This the Arch-Bishop seems to have done either about the end of the Year 1362, or the beginning of 1363.

This establishment however continued not long. For whether the Arch-Bishop could not bear the turbulent humour of *Wodehull*, or that he saw the Design of his Foundation frustrated, by the perpetual bickerings between the Monks and the secular Fellows: The Arch-Bishop Two Years after turned out *Wodehull* from being Warden, and his Three Fellow Monks from being Scholars of his new founded Hall, and in their rooms appointed *John de Wickliffe* to be Warden, and *William Selbi*, *William Middleworsh*, and *Richard Bengor*, Clerks of the Diocesses of *Ybrk*, *Sarum* and *Oxford*, to be Scholars. *Wickliffe's* Letters of Institution to the *Coll. N^o. 3.* Wardenship are dated at *Magfield*, one of the Arch-Bishop's Seats, *Decemb. 14, 1365*; in them he is stiled a Person in whose Fidelity, Circumspection, and Industry, His Grace very much confided, and one on whom he had fixed his Eyes, for that Place, on account of the honesty of his Life, his laudable Conversation, and Knowledge of Letters. Of the Truth of this Character the Arch-Bishop could not well be Ignorant: He having been, as was observed before, of the same College with *Wickliffe*, and very near his contemporary there.

In this State did the Arch-Bishop leave this his new Foundation at the time of his Death, which happened to be St. *Mark's Day*, [Apr. 25.] the Year following. But it did not long continue in it; For *Simon Langham* Bishop of *Ely*, was on *July 23*, this same Year, by papal Provision translated to the See of *Canterbury*. This Prelate was first a Monk, and afterwards Abbot of *Wiesminster*, and therefore by Inclination led to favour the Religious, and take their Part. Of this the Monks of *Canterbury* could not be insensible, and therefore immediately on *Langham's* Promotion, they applied themselves to him for Redress. Accordingly, the Arch-Bishop ejected *Wicliffe* from the Wardenship, and the three other Seculars, whom Arch-Bishop *Ilip* had made Fellows of the Hall, in the places of the Monks, and made one *John de Radyngate*, a Monk of *Christ Church Canterbury* Warden. This the Register tells us he did in April 1367. *Radyngate* continued but a very little while in this Place; for the very next Month the Arch-Bishop removed him, and made *Wodehull* Warden, issuing out his Mandate to *John de Wicliffe*, and the rest of the Scholars of the Hall to yield Obedience to him as their Warden. This *Wicliffe* and the Schollars of the House refused to do, as being contrary to the Oath they had taken to the late Arch-Bishop their Founder. But Arch-Bishop *Langham*, in order to force them to it, sequestred the Parsonage of *Pageham*, and by force took away the Books, and other Things which the Founder by his last Will had left to the Hall.

Expositio
Causæ pro
parte Jo. Wic-
cliff coram
summo pon-
tificæ MS.

Expositio
Causæ Dmni
Simonis Arch-
& Monacho-
rum coram
papa MS.

Upon this *Wicliffe* and the three expelled Fellows appealed to the Pope; and by their Proctor represented the Case as is just now related. To which Appeal the Arch-Bishop replied to this effect; That *Simon Ilip* had for the Increase of Learning established a Hall, out of the Revenues of the Church and Arch-Bishoprick of *Canterbury*.

bury, for a Warden who should be a Monk, and three Monks and eight Scholars ; That the Warden was to be named by the Prior and Chapter of *Canterbury*, and chosen by the Arch-Bishop for the time being ; That the Founder had once made *Henry de Wodehull* a Monk and Professor of Divinity, Warden, after the same *Henry* was named to the Wardenship by the Prior and Chapter of *Canterbury*, and had given him the Possession and Administration of the said College, in spiritual and temporal Matters, and that the Parochial Church of *Pageham* was annexed and appropriated for the Maintenance of the same Hall, which the said *Henry de Wodehull*, and the Fellows, the Monks and Scholars, had enjoyed for a considerable Time. But, that notwithstanding one *John de Wickliffe* in a lawful absence of *Henry Wodehull*, and of some other Monks and Scholars of that Hall, got himself made Master by Craft, and *de facto*, at which the Founder (as *Wickliffe* pretends to excuse himself) who was then very infirm, did connive : But it should not have been so by right. That upon this, *Simon Langham* considering that the College should not be governed by a Scholar of the House in prejudice of the Monks, ordered, that the Intruder and the rest of the College, should receive *Henry de Wodehull* for a Warden ; but *John de Wickliffe* refusing to do it, and *Simon* the Arch-Bishop fearing that the Monks would not receive the Benefit of Learning, he ordered farther, that the Title to *Pageham* Parsonage should be suspended, and the Revenues sequestered for a certain Time. And that this made *John* the Intruder and his Fellows, appeal to the See of *Rome*, &c.

By this it seems as if *Wickliffe* was chosen by Arch-bishop *Islepe*, to be one of the Scholars of this his new Foundation, before he was made Warden by him. But be that as it will, Pope

Coll. N^o. 5.

Urban having received the Appeal, made to him by *Wicliffe* and the Fellows that were expelled, and the Arch-bishop's Answer to it, he Commissioned Cardinal *Andruynus* to examine the Matter, and by His [the Pope's] Authority and Power, to determine whether it was more for the Advantage of the new erected Hall, that the Members of it should be *Seculars* or *Religious*. For it seems now to be taken for granted, that it was not for its Benefit, that the Scholars should be, according to the first Design of the Founder, *Three* of them Monks, and the rest secular Clerks: And one would have thought therefore that the Founder himself having in his Life time turn'd out the Monks, and suffered only secular Clerks to be Members of this Society, should have determined this Question: It being a plain Argument, that according to the Judgment and Experience of the Founder, it was most for the Advantage of the Hall, that the Warden and Scholars of it should be all secular Clerks. But notwithstanding this, after a long and tedious delay of *Three* or *Four* Years, it was ordained by a definitive Sentence, which was confirmed by the

Coll. N^o. 5. Pope *A. D.* 1370, That only the Monks of *Christ Church Canterbury*, ought to remain continually in the College called *Canterbury Hall*, and that the Seculars ought all of them to be expelled; that *Henry de Wodehall* and the other Monks who were deprived, should be restored; and that perpetual Silence should be imposed on *John de Wicliffe* and his Associates *William Selhi*, *William Middleworth*, and *Richard Benger*. The Execution of this Sentence was, by the Pope's Bull dated at *Viterbium*, May 28, 1370, committed to *Simon de Sudbury* Bishop of *London*, the Abbot of the Monastery of *St. Alban's*, and to the * Arch-Deacon of *Oxford* in the Church of *Lincoln*; who were by the Pope's Authority to restore the above-mentioned *Henry de Wodehall*, &c. to defend them so restored, and to compel all those who contradicted them by

Eccle-

* *Thomas de Southam.*

Ecclesiastical Censures, without allowing of any Appeal. This Mandate was accordingly executed this same Year, by the Arch-Deacon of Oxford, ^{Artiq. Oxon. p. 184.} who delivered to *Wodehall* the *insignia* of the Wardenship, and by the Prior of *Lewes* in *Suffex*, Mr. Roger de *Freton* Dean of *Chichester*, and *Walter Baketon* Doctor of Decrees, who put *Wodehall* in Possession.

It is no wonder that such a Sentence as this was obtained at the Court of *Rome*, when so powerful an Interest was made to procure it: For not only the Arch-Bishop, but the Prior and Chapter of *Canterbury*, espoused *Wodehall's* and the Monks side, and did all they could to promote their Cause. What now could *Wicliffe* and *Three* poor Clerks do against so powerful a Combination?

But notwithstanding this Sentence, the Monks, it seems, did not think themselves safe in their new Possession. According to the Licence of *Mortmain*, ^{Coll. N^o. 6.} by Vertue of which, the late Arch-Bishop was empower'd to build this Hall, and appropriate to it the Parsonage of *Pageham*, &c. there were to be placed in it a certain number of Scholars Religious and Secular: But now by this Sentence they were to be all Religious. This was therefore directly contrary to the Form of the License, and it was therefore a Question in Law, whether the Hall it self, and its Endowment was not all forfeited to the Crown. To prevent this, therefore, the Prior and Convent of *Christ Church* solicited for the Royat Pardon and Confirmation of the Pope's Sentence, which they obtained about Two Years after, on the ^{A. D. 1372.} consideration of their paying * two hundred *Marcs*.

* To let the Reader see that this was a vast Sum at that Time, near 1000*l.* of our Money. I think it proper to observe, That in the Year 1378 A. Bp. Sudbury decreed that every Chaplain having no Cure of Souls, and annalia celebrans ^{Chroni. pre-} should content himself with VII Marks per Ann. either all in ci. p. 136. Money, or with Diet and III Marks; and be that took a Cure to be content with VIII Marks or with IV Marks and his Diet. So that IV Marks, the Price of a Man's Board, was then equal to XVI Pounds now, One

One can't well avoid reflecting, that if the Royal Confirmation of this Sentence cost so much, the Sentence it self must be as chargeable: Since 'tis well known that the *Romish* Court was not so dead to this World, as not to be sensible of the Value of Money, and to be utterly careless about the getting of it.

Thus was *Wicliffe* dispossessed of the Wardenship of this Hall. A Preferment that even his Enemies own was conferred upon him by the Founder. And of which he seems to have been deprived rather by the powerful Interest which the *Religious* had, at that Time, both at Home and Abroad, than for any want of Right to the Place, or any Misbehaviour in it.



C H A P. II.

Wicliffe defends the King's Title in Opposition to the Pretensions of the Pope; He professes Divinity, and reads the Publick Lectures in the Univerſity, in which he attacks the Corruptions of the Fryars.

DURING this Diſpute betwixt the Arch-Biſhop and the Monks, and *Wicliffe* and the Secular Fellows about the Right to *Canterbury-Hall*; Pope *Urban* gave notice to *K. Edward* that he intended by Proceſs to cite Him to his Court, then at *Avignon*, to answer for his Default in not performing the Homage which *K. John* his Predeceſſor acknowledged to the See of *Rome* for his Realm of *England*, and Dominion of *Ireland*, and reſuſing to pay the Tribute by Him granted to the ſaid See. With this the King acquainted His Parliament, which met this Year at *Westminster* the *Cotton's Abri.* Monday after the Invention of the Croſs, and required of Records, their Advice concerning what was beſt for him to do, if any ſuch thing was attempted: To which it was answered by the common Conſent of the whole Eſtate, That, 'foraſmuch as neither King *John*, nor any other King could bring his Realm and Kingdom in ſuch Thralldom and Subjection, but by common Aſſent of Parliament, the which was not done; therefore that which He did was againſt His Oath at His Coronation, beſides many other Cauſes. If therefore the Pope ſhould attempt any thing againſt the King by Proceſs or other Matters in Deed, the King with all His Subjects ſhould with all their Force and Power reſiſt the ſame.'

But

MS. in Bibli.
Jambethan.
 8°.

But notwithstanding this Resolution of the Parliament, one of the Monks had, it seems, the Hardiness to defend this Claim of the Pope's. To him *Wicliffe* replied, and published a Determination in which he shewed, That the Resignation of the Crown, and Promise of a Tribute made heretofore by *K. John*, ought not to prejudice the Kingdom of *England*; and did not at all oblige the present King. This, no doubt, was no way agreeable to the Court of *Rome*, who were very impatient of Contradiction, and could not bear any Opposition made to their Pretensions, however unjust and unreasonable they were. And therefore we need not wonder that *Wicliffe* was ejected, as has been shewn, from his Wardenship. However, by this he seems to have been made known to the Court, and particularly to the Duke of *Lancaster*, the King's Brother, who was, at this time, in great favour, and to whom *Wicliffe*, two Years after, addressed some of his Works which he published.

A. D. 1368.

However, it's certain that his Character and Reputation in the University were no way lessened by this his arbitrary Ejection: For having taken his Doctor of Divinity's Degree, he now publicly professed Divinity, and read Lectures in it; which he did with very great Applause, having such an Authority in the Schools, that whatever he said was received as an Oracle. In these Lectures he frequently took Notice of the Corruptions of the begging Friars, which at first he did in a soft and gentle Manner, till finding that his detecting their Abuses was what was acceptable to his Hearers, he proceeded to deal more plainly and openly with them:

A. D. 1372.

Leland de
Scrip. Brit.
 p. 379.

Religion, as one well observes, had now passed thro' so many ignorant and barbarous Ages; the Means of greater Knowledge had been so studiously hidden from the People, and the Ignorance of the Laity was so advantageous to the Interest

Mr. *Whar-*
ton Pref. to
Bp. Peacock's
Treatise, &c.
 p. 34.

of

of the Clergy, that the true Spirit of Christianity seemed to be wholly lost, and had degenerated into Shews and Ceremonies, many of which were unlawful, but almost all unuseful. And not only this fatal Stupidity and idle Superstition had generally possessed the Minds of Men, but all Remedies were detested, and all Artifices used to continue the Disease. The incredible Fables of Legends, and incurable Itch of lying for the Honour of their Saints and Patrons, which then reigned among all the Monastick Orders, (which was almost the only Subject on which they preached) and was fondly received by the credulous Multitude, were one of the greatest Scandals, and most pernicious Abuses in the Church at that time. The greater and more necessary Articles of Faith, and all genuine and rational Knowledge of Religion had generally given place to fabulous Legends, and Romantick Stories; Fables which in this respect only differed from those of the ancient Heathen Poets, that they were more incredible, and less elegant.

Dr. *Wicliffe* therefore, in exposing the Follies and Superstitions of the Friars, struck at the Root of all the Abuses which at that time had got into the Church. Of this he was very sensible: For to them he imputes all the Disturbance of the Christian Church, and the Mischiefs of this World; and affirms that the infatuated Church is involved in infinite Blasphemies, principally by the Tail of that Dragon mentioned in the *Revelations*, i. e. the Sects of the Friars which minister to that Delusion; and other Luciferian Seductions of the Church. The Particulars with which Dr. *Wicliffe* charged the Friars, may be seen in a Tract which he published about *ten* Years after this, in which he charges them with holding *fifty* Heresies and Errors, and *many* more, if Men wole seeke them well out. These he names as Follows.

Objct. of
Freres. MS.
c. 50.
Trialog.
lib. 4. c. 34.

Objections
of Freres MS.

First,

I. First, says he, *Freres* sayn that their Religion founded on sinful Men, is more perfect than that Religion or Order the which CHRIST himself made that is both GOD and MAN.

II. Also, *Freres* sayn privily that it is Apostacy and Heresy for a Priest to live, as CHRIST ordained a Priest to live, by Form of the Gospel; viz. to travaile to sow GOD's Word among the People; to do this Office freely going fro County to County where he may most profit, and recele not for P^{re}stour, ne any other Satrap, and charge not singular abitt, and begg not, but he payed with common Meat and Drink as CHRIST and his Apostles woren.

III. Also, *Freres* sayn, if a Man be once professed to their Religion, he may never leave it and be saved, tho' he be never so unable thereto, for all time of his Life.

IV. Also, *Freres* sayn, if a Man be professed to their holy Order, he shall not preche freely and generally the Gospel to Chyisten Men, without Licence of his Sovereign for Witte of Obedience, be his Sovereign never so cursed a Man of Life, and unhumning of GOD's Law, and Enemy to Chyisten Mens Souls, and † in case a soul Devil of hell, though this Man professed have receved of GOD never so much humning of GOD's Law, and Power and Will to work after this humning.

† perhaps.

V. Also, *Freres* maintene that Begging is lawfull, the which is damned by GOD, both in the Old Testament, and also in the New.

VI. Also, *Freres* sayn indeede, that it is * meritorious to leave the Commandment of CHRIST, of giving of Alms to poore feble Men, to poore crooked, to poore blind Men, and to bedredde Men, and given this Alms to Hypocrites that sayn them holy and needy when they ben strong in Body, and have overmuch Riches, both in great waste Houses, and precious Clothes, and great Feasts, and many Jewels and Trelour. Also,

Also, Freres chargen moze blyking of their
own Traditions, than blyking of the Command-
ments of God. VII.

Also, Freres seynen them as Hypocrites to
kepe strictly the Gospel and Poberty of CHRIST
and his Apostles, and they mosten [do] contra-
ry to CHRIST and his Apostles. VIII.

Also, Freres drawen Children fro CHRIST's
Religion into their pryvate Order by hypocryse,
lesings, and fleling. IX.

Also, Freres for Pryde and Cobetylle, draw-
en fro Curates their Offices and Sacraments,
in which lieth Wynnynge or Wozship, and so
maken Dissencion between Curates and their
gostly Children. X.

Also, Freres comen in under the Name of
Saints, and forsaken the Saints Rule and Life,
and putten their own Errores to the Saints, and
so standen both them and God. XI.

Also, Freres pursuen true Priests, and letten
them to pzeche the Gospel, notwithstanding that
CHRIST enjoyned Priesthood, and teching of the
Gospel; and so they departen that Thing that
God joynd togeder. XII.

Also, Capped Freres that ben + cleped Masters
of Dibinity, have their Chamber and Service as + XIII.
Lords and Kings, and senden out Idiots full of
Cobetylle to pzeche, not the Gospel, but Chzo-
nicles, Fables, and Lesings to plesse the People,
and to robb them. called.

Also, Freres shewen not to the People their
great Sins stably as God biddeth, and namely
to mighty Men of the Wozld; but flatteren them
oz glosen and nourishen them in Sin. XIV.

Also, Freres by Letters of Fraternity decei-
ven the People in Faith, and robben them of tem-
poral Goods, and maken the People to trust
moze in dede Parchmyn seled, with Lesings and
vain Prayers of Hypocrites than in caas been
damned Devils, than in the Help of God, and
in their own good Living. Also, XV.

XVI. Also, Freres pervert the right Faith of the Sacrament of the Auler, and bringen in a new Heresie. For when CHRIST seith that the Bread that he brake, and blessed is his Body, they seyn that it is an Accident withouten suget or nought.

XVII. Also, Freres builden many great Churches, Coll. N^o. 22. and costly wast Houses and Cloisters, as it weren Castels, and that withouten neede, where thzough Parish-Churches, and common Ways been * perred; and in many Places upon.

* impaired.

XVIII. Freres also destroien Obedience of GOD's Law, and magnisien singular Obedience made to Unful Men, and in caas to Devils, which Obedience CHRIST ensampled never, neither in himself, ne his Apostles.

XIX. Also, Freres forlaken Perfection of their Order for Worship of the World and Cobetise, and ben not suffer'd to take the Freedom of the Gospel, for to pzeche GOD's Word to the Peple..

XX. Also, Freres praisen moze their rotten Habite than the worshipfull Body of our Lord JESU CHRIST; for they techen Lords and namelicke Ladies, that if they dien in Francis's abite, they shulden never come to Hell for Virtue thereof.

XXI. Also, Freres beggen withouten nede for their own rich Bec.

XXII. Freres also keeppen not Corzeption of the Gospel against their Berthzen that trespassen, but cruelly don them to painful Prison.

XXIII. Also, Freres maken our Lond lawles, for they leden Clerks and namelicke rulen Prelates, and Lords and Ladies, and Commons also.

XXIV. Also, Freres ben irregular Procuratozs of the fend, to make and maintain Warrs of Chzisten Men, and Enemies of Peace and Charity.

XXV. Freres also ben Scariors Childzen betraping the Truth of the Gospel, and so CHRIST for Whonep. Also,

Also, Freres bestroten this Worlde most of all cursed Men, for they backbiten good Clerks, and seyn that they disturben the Lord, and flatteren evil Clerks in their Sin.

XXVI.

Also, Freres ben most rebel against the teching of CHRIST's Gospel, and most out of Patience and Pity, for they ben most impatient against the reprobing of Sin, and destroying thereof.

XXVII.

Also, Freres meyntene that Holy Writt is false.

XXVIII.

Freres ben also stronger wedded with their rotten habite agens the Freedom of the Gospel, than the Husband is with his Wife by Ordinance of GOD. — If a Frere be out of his rotten abite, yea an Hour, he is Apostate, though he love more GOD, and serue him better, and profiteth more to christen Men.

XXIX.

Also, Freres techen that it is not lesfull to a Priest or another Man to keep the Gospel in his Bonds, and Clennels withouten Erroz of sinful Men, but if pee have * left thereto of Antichrist.

XXX.

Also, Freres ben restless and a Swallow of Symony, of Usury, Extortions, of Rakeynes and of Thefts, and so as a Pest or Hozd of Hammon's Tresour.

* leave.

XXXI.

Freres also crie loud that poor Priests ben Hereticks, for they techen by GOD's Law how Clerks shulden keep wilful Poverty of CHRIST's Gospel; and that the King and Lords owen to compell them thereto, and thus they damnen Holy Writ and the King's Regalie.

XXXII.

Also, Freres ben Thieves, both Night Thieves and Day Thieves, entring into the Church not by the Dooz that is CHRIST. For withouten Autoritie of GOD they maken new Religions of Erroz of sinful Men.

XXXIII.

Also, Freres by Hypocritie binden them to impossible Thing that they may not do, for they binden † obey the Commandments of GOD.

XXXIV.

† besides.

Freres also ben worse Hereticks than weren Jews, that woulde keep Ceremonies of the
D old

XXXV.

old Law with Freedom of CHRIST'S Gospel. For the Jews kept reasonable Laws made of GOD, and needful for Time that GOD ordeyned them; but Freres keepen new Laws feigned of Errores of Men moze than GOD ordeyned in the old Law, and moze uncertain.

XXXVI.

Also, Freres ben Adversaries of CHRIST and Disciples of Satanas, not yielding Good for Evil, as GOD'S Law teacheth; ne Good for Good * Nature. as * Kind and Man's Law teacheth. For they casten and imaginen the Death of true Men, that desiren and travaillen to deliver them fro the Fend's Mouth, and everlastig Death; and to bring them to that State in which CHRIST ordeyned Priests to liven in. — they pursuen Priests for they reprobeth their Sins as GOD biddeth, both to † burn them, and the Gospels of CHRIST written in English to the most Learning of our Nation.

† burn. This shews this Traitor was not written till after the latter End of Dr. Wicliffe's Life, A. D. 1383.

XXXVII.

Freres also ben worse Enemies and Sleepers of Man's Soule than is the cruel Fende of Hell by himself. For they, under the abite of Holiness, leden Men, and nourishen them in Sin, and ben special Helpers of the Fend to strangle Mens Soules. For they have Name of Holiness, and of great Clerks in Reputation of the People; that the People trusteth not to few true Men preaching agens their Covetise, Hypocrisie and false Deceit.

XXXVIII.

Also, Freres leden and nourishen our Prelates, our Lords and Commons in great Blasphemy against GOD. For they teachen all these People to * recken, less of the most rightfull Curse of GOD, than by the wrong Curses of Unful Man. — For though a Man be never so cursed of GOD for Pride, Envy, Covetise, or Aboutrie, or any other Sin, this is not charged, ne pursued neither of Prelate, ne Lord, ne Commons: But if a Man withstonde once the Citation of a Unful Prelate, yea after the Commandment of GOD, then

then he shall be cursed, and prisoned after Fourty Days.

Freres also destrouen this Article of chyzten Mens Faith, I believe one common or general holy Church; for they techen that tho' † Men be damned they shullen be Members of Holy Church, and thus they wedden CHRIST and the Devil together, for CHRIST is ghostly wedded with ech Member of holy Church.

XXXIX.

Also, Freres taken husly their own worldly Wlorschip, and putten the Wlorschip of GOD behind, against the teching of JESU CHRIST and St. Paul. Yea, that is worse, they taken upon themselves the Glory that is appoynted to GOD.

XL.

Freres yet * enheighen falsly themselves aboven CHRIST; for where CHRIST biddeth that Men † trowe not to him, but if he do the Wlorks of the Fadir of Heaiven, Freres chargen that Men trust and † obethe to them as nedeful to Soules Health, when they don not the Wlorks of GOD.

XLI.

* exalt.

† trust.

†† obey.

Also, Freres falsly * enhansen themselves aboven CHRIST, and his Apostles, for they wolen not be ** apeid with CHRIST's Rule in the Gospel, to teche truly the Gospel, and have Meate and Drink freely of a good Man, and debout to GOD, ne be apeied with Food and † Delyng, — but they robben Lords of their Rents — and the Countons of their Llande, by Hypocryse and false begging.

XLII.

* advance.

** paid.

† Covering.

Freres also of great cautele bynden Pobyses to unknowne Thing: For they wolen not suffer them knowe their Pryvities of their Rule, and their Life till that they ben professed, and then

XLIII.

† — Ut aliquis aliquo modo dici possit pars vere Ecclesie de qua scripturæ loquuntur, non putamus requiri ullam internam virtutem, sed tantum externam fidei professionem, & sacramentorum communionem quæ ipso sensu percipitur. *Belar. de Ecclesia, lib. 3.*

they shullen not be suffered to lebe their Rule though
 † know. they † witen well that they may not kepe it.

XLIV. Also, Freres ben Masters of Tresour of our
 Lond by many blind and unskilful Manners ;
 for first they binden them blindly fro Freedom of
 the Gospel, and then spenden much Gold to
 gett them Dispensation, and many times
 bringen vaine Pardons, Quiennales, and other
 vaine Privileges.

XLV. Freres also by Lucifer's highen themselves,
 and holden them holier than all other out of
 their Sect, forasmuch as they binden to new
 Traditions of sinful Men the which ben full
 of Erroz. over the most sufficient Rule of
 JESU CHRIST. that left no profitable, ne
 needful Thing out of his Rule,

XLVI. Also, Freres setten more by stinking dritt
 of worldly Goods, then they don by Virtues
 and Goods of Bliss.

XLVII. Freres also shewen and witnessen in them-
 selves Antichrist's Miracles right, as Lazar,
 and other rais'd by CHRIST, sheweden and
 witnessed CHRIST's Miracles. For as Lazar
 and other weren verily dead, and verily rais'd
 by CHRIST to Life, and kind of Grace: So
 these Freres seyned them dead to the Pride
 of the World, and other Sins, they ben
 rais'd by Antichrist doing, to Pride of States,
 covetise, and subtle meynkening or colouring
 of Sin.

XLVIII. Also, Freres ben foul envienm'd with gospil
 Sin of Sodom — for they don ghosly Leche-
 rie by GOD's Law when they prechen more
 their own findings for worldly Rich, than
 CHRIST's Gospel for saving of Mens Souls.

XLIX. Freres also ben most privy and subtle Pro-
 curatores of Simony, and foul winning and
 begging of Benefices, of Indulgencies,
 and Trienals, Pardons, and vaine Privi-
 ledges: For Men seyn they wolen gett a great
 Thing

Thing of the Pope, or of Cardinals in England better cheap than other Procuratours.

Yet, freres ben most perilous Enemies to holy Church and all our Lond; for they letten Curates of their Offices, and spenden commonly and needles 60,000 Mark by the Year, that they robben falsly of the pooe People. For if Curates diden their Office in good Life and true Preching, as they ben holden upon pain of dammed in Hell, there weren Clerks enough of Bishops Persons, and other Priests, and in caas over many to the People.

In this Manner did Dr. *Wicliffe* expose the Abuses and Corruptions of the Friars, who, being Men not very patient of Contradiction, and not well knowing how to bear Reproof, were very angry with him, and did what they could to avenge themselves of him. But of this hereafter.



C H A P. III.

Of the papal Usurpations in England; they are complained of by the Parliament. The King issues out Commissions to enquire what Benefices, &c. were in the Hands of Italians, French-Men, &c. Dr. Wicliffe sent Ambassador to the Pope: His Lectures and Writings against the Pope, and the Corruptions of the Clergy.

THE papal Power, which had for some time been growing, was now greater than ever. The Pope disposed of ecclesiastical Benefices, and Dignities, as he thought fit. Insomuch that the very best of them were enjoyed by *Italians, Frenchmen*, and other Aliens, who were some of them mere Boys; and not only ignorant of the *English* Language but even of *Latin*, and who never so much as saw their Churches, but committed the Care of them to those they could get to serve them cheapest; and had the Revenues of them remitted to them at *Rome*, or elsewhere, by their Proctors, to whom they let their Tithes. Of this very great Abuse the Parliament had often made very grievous Complaints to the King, and to the Pope himself. Representing to them that manifold Inconveniences ensued thereby; as the Decay of Hospitality, the transporting of the Treasure of the Realm to the Maintenance of the King's mortal Enemies, the discovering of the Secrets of the Kingdom, and the utter Discouragement, Disabling and Impoverishing of Scholars Natives of the Land. To the same Purpose they complained to the Pope, that by his Reservations, Provisions and Collations,

A. D. 1343.

ons, a great Number of Souls were in perill, by their Pastors having little or no Understanding at all of our Language, and of the Conditions and Customs of these of whom they have the Government and Cure; that the Service of God was neglected, the Alms and Donation of all Men diminished, the Hospitals brought to Decay, the Churches, with their Appurtenances, ruined and dilapidated.

But notwithstanding these Complaints, they could not hitherto meet with any Redress. So far from it, that they now complain that these Usurpations did daily abound, and were more than ever were before. Nor were these Complaints only made by the great Men in Parliament, but by others the King's Subjects, who lamented the great Abuses done unto the King and his Authority by the Pope. To remedy therefore a Grievance and Oppression, which was now grown to that Height as to be born with no longer, the

King sent *John Gilbert Bishop of Bangor, William de Burton, Ughtred Bolton, a Monk of Dun-*

holme, and John de Shepeye, his Ambassadors to

Pope Gregory XI. then residing at *Avignon*, to re-

quire of him that he would forbear meddling for the

future with the Reservation of Benefices; That

Clergy-men might freely enjoy their Elections

to Episcopel Dignities, and that it might be suf-

ficient for them to be confirmed by their Me-

ropolitans, as was the ancient Custom. But

this Commission came to nothing, the Ambassa-

dors returning without being able to obtain from

the Pope any satisfactory Answer. The Com-

mons in Parliament therefore renew their Request,

that Remedy be provided against the Provisions

of the Pope, whereby he reaps the first Fruits

of ecclesiastical Dignities, the Treasure of the

Realm being thereby conveyed away, which

they cannot bear. And an Act was passed,

that, Cathedral Churches should enjoy their own

‘ Elections, and that for the future the King should not write against the Persons so elected, but rather by his Letters endeavour their Confirmation, if need were.’ But this Act signified little.

A. D. 1374.

Fox's Acts
and Monu-
ments, Vol. I.
p. 560.

The next Year therefore, the King issued out a Commission for taking an exact Survey of all Benefices, and Dignities ecclesiastical, throughout his Dominions, which were then in the Hands of *Italians, French-men, or other Aliens*; with a true Valuation of them, and the Names of the Benefices, and the several Incumbents. This Commission

Fox's Acts
and Monu-
ments, Vol. I.
p. 560, 561.
562.

was sent unto all the Bishops, who were commanded to send a true Certificate of all and singular the Premises, into the High Court of Chancery, under their Seals. It was accordingly executed, and the Number of such spiritual Livings as were then in the Possession of Priors Aliens, and other Strangers, was so great as that they are said to have fill'd several Sheets of Paper.

The King therefore, to remedy so great and growing an Evil, soon after the Return of these Certificates, appoints other Ambassadors to go to the Pope, to treat with him of the same Affairs on which he had sent Ambassadors to him the Year before. These were the aforesaid *John Bishop of Bangor, John de Wickiffe S. T. P. John Guter Dean of Sechor, Simon de Multon L. L. D. William de Burton Knight; Robert Bealknap, and*

Hist. of K.
Edward III.
p. 866.

John de Henyngton. These Ambassadors were met at *Bruges*, about the Beginning of *August* this Year, by the Pope's Nuncio's, *Bernard alias Benedict Bishop of Pampelone, Ladulph or Radulph Bishop of Senigaglia, and Giles Sancho Provost of the Church of Valenza*, who were likewise commissioned by the Pope to treat ‘ concerning the Liberties of the Church of *England*, and of the Prelates and other ecclesiastical Persons of the said Realm of *England*.’ This Tre-

A. D. 1376. ty held off and on about *Two Years*, when, at last,

it

it was concluded, That ' for the future the Pope
 ' should desist from making use of *Reservations of*
 ' *Benefices*; and that the King should no more
 ' confer Benefices by his Writ, *Quare impedit.*
 But as to the Elections to Episcopal Dignities by
 the Chapters, nothing was mentioned in this Treary,
 which was attributed to the politick Dealing
 of some, who knew they could more easily * attain
 to those they aimed at, by the Court of *Rome*,
 than by due and regular Elections.

But all Treaties with that corrupt Court signified
 very little; for tho' it was now agreed that
 the Pope should make no more Use of Reservations
 of Benefices; yet we find it complained of in *Cotton's A.*
 Parliament the very next Year after the Conclusion *bridgment.*
 of this Treaty, That ' the Pope did make P. 161.
 ' Reservation of Dignities elective, contrary to
 ' this Treaty of his concluded with K. *Edw. III.*

Of this our Parliaments seem to have been generally
 very sensible, that the Faith of the Pope's
 Treaties was not to be trusted to. And accordingly,
 we find that this very same Year, in which A. D. 1376.
 this Treaty with the Pope was made, a long Bill
 was brought into the House of Parliament against
 the papal Usurpations, as the Cause of all the
 Plagues, Injuries, Famine, and Poverty of the
 Realm; so as thereby was not left the third Person,
 or other Commodity within the Realm, as
 lately was. It was remonstrated by them; That
 ' the Tax paid to the Pope of *Rome*, for ecclesi- *Cotton's*
 ' astical Dignities, doth amount to five Fold as *Abridgment.*
 ' much as the Tax of all the Profits, as appertain P. 128.
 ' to the King by the Year, of this whole Realm;
 ' and for some one Bishoprick, or other Dignity,
 ' the Pope, by way of Translation and Death,

* John Bishop of Bangor, the first in this Commission, was
 translated to the See of Hereford by the Pope's Bull, Sept. 12.
 1375. and from thence, by the same Authority, to the Bishop-
 rick of St. David's, 1382.

* wicked
Men.

hath *three, four, or five* several Taxes: That the Brokers of that sinful City, for Money, promote many * Caitiffs, being altogether unlearned and unworthy, to a Thousand Marks Living yearly; whereas the Learned and Worthy can hardly obtain twenty Marks; whereby Learning decayeth: That Aliens, Enemies to this Land, who never saw, nor care to see their Parishioners, have those Livings; whereby they despise God's Service, and convey away the Treasure of the Realm; and are worse than *Jews* or *Saracens*. It is therefore, say they, to be considered, that the Law of the Church would have such Livings bestowed for Charity only, without praying or paying: That Reason would that Livings given of Devotion should be bestowed in Hospitality; that God hath given his Sheep to the Pope to be pastured, and not shorn or shaven; that Lay Patrons perceiving this Simony and Covetousness of the Pope, do thereby learn to sell their Benefices to Beasts, no otherwise than *CHRIST* was sold to the *Jews*: That there is none so rich a Prince in Christendom, who hath the *fourth* Part of so much Treasure as the Pope hath out of this Realm, for Churches, most sinfully. They further remonstrated, That the Pope's Collector, and other Strangers, the King's Enemies, and only leiger Spies for *English* Dignities, and disclosing the Secrets of the Realm, ought to be discharged: That the same Collector being also Receiver of the Pope's Pence, keepeth an House in *London*, with Clerks and Officers thereunto belonging, as if it were one of the King's solemn Courts, transporting yearly to the Pope Twenty Thousand Marcs; and most commonly more. That Cardinals and other Aliens remaining at the Court of *Rome*, † whereof one Cardinal is a Dean of *Tork*, another of *Salisbury*, another of *Lincolne*, another Arch-deacon of *Canterbury*, another Arch-

† Vid. Fox's
Acts and Mo-
numents, Vol.
I. p. 561.
where the
Reader will
see the Value
of these Dig-
nities, and of
many more
which were
then enjoyed
by Cardinals.

Arch-deacon of *Durham*, another Arch-deacon
 of *Suffolk*, and another Arch-deacon of *York*;
 another Prebendary of *Thame* and *Nassington*;
 another Prebendary of *York*, in the Diocesse of
York, have divers other the best Dignities in *En-*
gland, and have sent over yearly unto them
 Twenty Thousand Marcs, over and above that
 which *English* Brokers, lying here have. That
 the Pope, to ransom *French-men*, the King's
 Enemies, who defend *Lombardy* for him, doth
 always, at his Pleasure, levy a Subsidy of the
 whole Clergy of *England*: That the Pope, for
 more Gain, maketh sundry Translations of all
 the Bishopricks, and other Dignities within the
 Realm: That the Pope's Collector hath, this
 Year, taken to his Use the first Fruits of all
 Benefices: That therefore it would be good to
 renew all the Statutes against *Provisions* from
Rome, since the Pope reserveth all the Benefices
 of the World for his own proper Gift, and hath
 within this Year, created XII new Cardinals;
 so, that now there are XXX, whereas there
 were wont to be but XII in all; and all the said
 XXX Cardinals, except two or three, are the
 King's Enemies: That the Pope, in time, will
 give the temporal Mannors or Dignities to the
 King's Enemies, since he daily usurpeth upon
 the Realm, and the King's Regality: That all
 Houses and Corporations of Religion, which
 from the King, ought to have free Elections of
 their Heads, the Pope hath now accroached the
 same unto himself: That in all Legations from
 the Pope whatsoever, the *English* beareth the
 Charge of the Legates; and all for the Goodness
 of our Money. It also appeareth, they say,
 that if the Money of the Realm were as plenti-
 ful as ever, the Collector aforesaid, with the
 Cardinals Proctors, would soon convey away
 the same. For Remedy whereof, they advise it
 may be provided, that no such Collector or
 Proctor

Proctor do remain in *England*, upon pain of Life and Limb; and that, on the like pain, no *Englishman* become any such Collector or Proctor, or remain at the Court of *Rome*. For better Information hereof, and namely, touching the Pope's Collector, for that the whole Clergy, being obedient to him, dare not displease him; they say, it were good that Dr. *John Strenfoll* Parson of *St. Botolphs* in *Holborne*, be sent for to come before the Lords and Commons of this Parliament, who, being straitly charged, can declare much more, for that he served the same Collector in House five Years.

It is not improbable that Dr. *Wicliffe*, by being concerned in this Treaty, was made more sensible than he was before of the Pride, Covetousness, Ambition and Tyranny of the Pope. For, on his Return home, it's certain he did all he could to expose him, both in his publick Lectures, and in private. He stiled him '*Antichrist*, the proud wordly Priest of *Rome*, and the most cursed of Clippers and Purse-kervers.'

In some of his Tracts yet remaining, he thus exposes the Covetousness, and Ambition of the Pope, and his Usurpation on the King's Regale. They [the Pope and his Collectors] drawn out of our Land, says he, poo? Mens Lifode, and many Thousand Mark, by the Wre, of the King's Woun, for Sacraments and spiritual Things, that is cursed Heresie of Symony, and maketh all Christendome assent and mepertene this heresie. And certes tho our Redome had an huge Hill of Gold, and never other Man took thereof but only this proud wordly Priest's Collecto?; by process of time this Hill must be spende: for he taketh ever Money out of our Land, and sendeth nought agen but God's Curse for his Symony, and accursed Antichrist's Clerk to robb more the Land for wrongful Privilege, or else leave to do

GOD's

Great Sentence of Curse
expounded.
c. 21. MS.

God's Will, that Men shulden do without his
 Lead, and buyng and selling. So agen he Ibid. c. 12.
 observes that all Bishops and Possessioners—
 drawn all the winning that they may fro
 the King to themselves, and the proud Priest
 of Rome, making him chief Lord of much
 Part of the Rewme, and of the King's Power,
 making the Counsel of the King known to
 him, as they ben sworn to the Pope. That
 Antichrist and his Clerks seyn, that secular Of Servants
and Lords.
 Lords have no Power upon Clerks, but if MS.
 Prelates clepen them to chastise Clerks when
 they ben rebell, and wolen not ben amended
 by their Prelates; and that these worldy
 Clerks wolen never cease, if they may, till
 they have fully destroyed Kings and Lords and
 their Regalie and Power. For, says he,
 they crien fast, and writen in their Laws,
 That the King hath no Jurisdiction ne Power
 of their Persons, ne Goods of holy Church.
 And when the King and secular Lords per-
 ceiven well that Clerks wasten their Ancestres
 Mins in Pomp and Pride, Glotony and other
 Vanities; and they wolden take agen the
 Superfluity of temporal Goods, and help the
 Lord, and themselves and their Tenants;
 these worldy Clerks crien falsly that they ben
 cursed for entermitting of holy Church Goods,
 as if secular Lords and the Commons weren no
 Part of holy Church: That in eche Parish
 Church a common Chief and Mansleer shall
 be received forty Days at the least;—and that
 to meynene this Kessel and nourishment of
 Thieves, our worldy Clerks wolen cost and
 travele, and live and die In his *Dialogue* he Lib. IV. c.
 disputes against the papal Indulgencies, and that 32.
 Antichristian Power which the Popes claim to
 themselves; a Power, as he describes it, 'of
 making new Laws, and willing the whole
 Church militant, under pain of the most grie-
 vous

vous Censure to believe them; so that whatsoever he has defined in them shall stand as the Gospel of Christ.

For this his speaking the Truth, Dr. *Wicliffe* soon met with a great deal of Trouble and vexation. Of this he often complains. If there be any, saith he, that teach the Clergy to Poverty and Devotion, and reprove their Pride and Hypocrisie, he shall be cleped Hypocrite, Destroyer of holy Church, &c. Our worldly Clerks mepmenen their worldly Life by Hypocrisie, by false Exculpations, and false expounding of holy Writ, and hard Persecution of poor Priests that prechen CHRIST'S Meekness, his wilful Poverty, and godly Business, and

* follow.

Great Sentence of Curse expounded.
MS. c. 1.

witnesen that Prelates shuden * like CHRIST in these three especially. For these poor Priests ben slander'd for Hereticks, curled and prisoned withouten Answer, forasmuch as they stonden for CHRIST'S Life, and Teaching and Repentance of the King's Regalie, and Power of secular Lords, and saving of Christen Mens Soules agens Antichrist's Traiterie, and Hypocrisie of his welward Disciples, that envenym and destroyen holy Church.

For not only did Dr. *Wicliffe* shew himself a strenuous Defender of the King's Regalie, and the Power of the temporal Lotds, in Opposition to the papal Usurpations; but he very freely reprov'd the Corruptions that at that time prevailed among all Sorts and Conditions of People, but especially among the Prelates and inferiour Clergy.

Trial. fol. 70. It was an Observation of his, "That the Abomination of Desolation has its Beginning from a perverse Clergy, as Comfort arises from a converted Clergy."

In the first Place therefore, he reproves their Pride and Covetousness. Prelates, says he, comen instead of Apostles, and seyn that they suen CHRIST, and his Apostles, in manner of Living: They owen to be most meke of all other,

Of Prelates.
MS. c. 1.

other, and most busy and studying and Ibid. c. 40.
 teaching of holy Writ, and Ensamble of
 all good manner of Life, both to Christen
 Men and to Hethen. But they ben so choak-
 ed with talow of worldly Goodys, and Oc-
 cupation abouten them, that they may not
 preache the Gospel, and warne the People
 of the Devil's Deceits. Prelates maken them- Ibid. c. 19.
 selves most unable to keep the Gospel of
 CHRIST, by their great Business abouten cot-
 ten Goodys, and by Pomp and Vaunt of this
 World, for they ben most busy of all Men in the
 World to gotten worldly Goodys by Purchase,
 and to holden them by false Plea. O Lord, Ibid. c. 3.
 what Token of Weakenes, and forsaking of
 worldly Riches is this? A Prelate, as an
 Abbot or a Priour that is dead to the World,
 and Pride and Vanitie thereof to ride with
 fourtye Horse, with Harnels of Silver and
 Gold, and many ragged and fittred Squires,
 and other Men swerling heart, and Bones,
 and Nails, and other Members of CHRIST:
 And to spend with Earls and Barons, and
 their poo? Tenants, both Thouland Marcs
 and Pounds, to merpene a false Plea of the
 World, and forbare Men of their Right. On
 the same Account he reproves them for discer- Ibid. c. 9.
 ping poo? Men of their Alms, and by false
 Pardons, making Men to geve their neddy
 Liffode to their Cathedral Churches that have
 no need, and making the poo? Men, to hope of
 more Thank of GOD's Mercy to don their
 Alms to rich Houses, and rich Men more than
 to don it to their poo? Neighbourys that ben
 beddy, feeble, and crooked, and blind, and
 therewith have nought of their own: And
 blames less Curates that they forsaken holy
 Life, and true preaching of CHRIST, and his
 Apostles, for Business and Worship of the
 World.

The

The Clergy thus applying themselves to the Things of this World, and neglecting the proper Business of their Function, we may well conceive conduced not a little to that Ignorance and Barbarity, which at this time, in a manner, overwhelmed their Order. By a Council held at *Oxford*, de offi. Ar. 1222, It was provided that the Archdeacons, in their Visitations, should 'see that the Clergy knew how to pronounce aright the Form of Baptism, and say the Words of Consecration in the Canon of the Mass,' which at that time were to be said in *Latin*, and are, at this Day, in the *Romish* Missal pointed, that the Priests may not mispronounce them. Dr. *Wicliffe* assures us, that in his Time there were many unable Curates that kunnen not the Ten Commandments, ne read their Sauter, ne understand a Verse of it. Nay, that it was then notorious that too many of even the Prelates were Sinners, in their being ignorant of the Law of God, And that the Preeres supplied, for the Bishops, the Office of Preaching, which they did in so false and sophistical a manner, that the Church was deceived instead of being edified. The *Romish* Church, ever since its Apostacy, has taken most effectual Care not to be reckoned a *preaching Church*. And if therefore there be any Truth in the Observation, that a *preaching Church cannot stand*, she has not at all contributed this Way to her Fall. 'If her People went to Mass on *Sundays* and Holy-Days, eat no Flesh on *Fridays* and other Fasting Days; confessed and communicated at *Easter*, and paid their Church Dues, all was well.' Of this Dr. *Wicliffe* was very sensible, and therefore he reproved the Prelates and Curates for that they preached not CHRIST'S Gospel in Word and Deed, by which Christen Men shulden live holy Life in Charity; that tho' they taken the Charge and Office to lead the People by so perilous Ways

Lyndwood,
de offi. Ar. 1222,
e. 1.

A. Bishop
Wake's Visita-
Charge,
1706.

Great Sen-
tence of Curse
expounded.

MS. c. 3. 16.
Trialo. fol.
66. 72.

A. Bishop
Wake's Visi-
tat. Charge,
1706.

Of Prelates.
MS. c. 9. 40.

Wayes and Enemies by true preaching of the Gospel, and Ensamble of their own holy Life: Yet they suffren Christian Soules be strangled with Woibes of Hell thorough their Dumbness, and occuppying about the World. — And to fulfil the Fend's Cruelty, pursuen and cursen if any poo? Priest wole preche freely CHRIST's Gospel, and deliuer Christen Soules out of the Fend's Bonds, and leaden them the right Way to Heaven. So agen he complains, that when the Prelate or Curate is charged of GOD upon pain of his own Damnation to teche the Gospel and Commandments of GOD to all his * Sugets, and therewith cannot teche thus, or may not for worldly Bulinelle, or wole not for Idleness or Negligence, then they lett other to preche freely the Gospel and save Mens Soules, but then they senden other that tellen Fables, and Chzonicles, and robben the People by false beggings, and dare not tell them their great Sins and Aboutrise, for fear of † lesen winning or Friendship. † losing.

To justify this Neglect of Preaching it was then said, that Men shulden cesse of preaching and ge- How An-
tichrist, &c.
feren true
Priests fro
preaching.
MS. ben to holy Prayers and Contemplation, for that helpeth more Christen Men and is Better. To this Dr. Wickliffe replied that true Men seyn boldly that true Preching is better than praying by Mouth, yea tho' it come of Heart, and clene Devotion; and it edifieth more the People, and therefore CHRIST commanded specially the Apostles, and Disciples to preche the Gospel, and not to close them in Cloisters, ne Churches, ne Stoves to pray thus. And therefore Isaiah said, Woe is to me for I was still. And Paul seith, Woe is to me if I preche not the Gospel. And GOD to the Prophet, If he shew not to the Sinful his Sins he shall be damned therefore. — Thus Preching is †† algaates best; nethless debout Prayer of Men †† always.

against Charity for Priests to pray evermore, and no Time to preach, with CHRIST chargeth Priests more for to preach the Gospel than to saye Masse or Matins. — And thus saith Paul, that GOD sent him for to preach the Gospel, and not to Christen Men. Dr. *Wicliffe* concludes thus; Lord! what Charity is it to a * knowing Man to chese his own Contemplation in Rest, and suffer other Men to go to Hell for bryeking of God's Hells, when he may lightly teche them, and gett more Thank of God in little Teaching than by long Time in such Prayers. Therefore Priests shulden study holy Writ, and kepe it in their own Life, and teche it other Men truly and freely, and that is best and most Charity; and in certain Times pray devoutly, and have Sorrow for their Sins, and other Mens. And then they shullen be as the Firmament over little Stars, in comparison of other Saints in Heaven. GOD bring us all to that glorious Bliss for his endless Mercy.

Mr. *Wharton* Preface to Bishop *Percock's* Treatise. &c. But as it is very justly observed, That 'it is the usual Fate of the Opposers of inveterate Evils seldom to escape the Persecution, but never the Hatred of those who are engaged both by Zeal and Interest in the Continuance of those Evils.' So Dr. *Wicliffe* sufficiently experienced the Hatred and Persecution of those whom he endeavoured to reform.

It seems as if about this Time when Dr. *Wicliffe* returned from his Embassy, he had the Rectory of *Lutterworth*, in the Diocese of *Lincoln*, given him by the King. The Time of his Admission does not indeed appear in the Registers, which may be imputed to this, that he being by the Council of *Constance* condemned

condemned as an Heretick, his Name was left out in transcribing the Registers and other publick Acts that they might not be defiled with it. However this be, its not improbable that his having this Rectory given him served to sharpen the Malice of his Adversaries, who no doubt were moved with Envy to see a Man whom they counted an Enemy to the Church, and a false Brother, thus promoted by the Royal Favour. But of this more in the next Chapter.





C H A P. IV.

Dr. Wicliffe is complained of to the Pope, XIX Articles are objected to him : The Pope sends his Bulls to the Archbishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wicliffe, and to the University of Oxford, and writes a Letter to the King. Dr. Wicliffe appears before the Pope's Delegates at St Paul's, London ; that Court breaks up in Confusion, and meets agen at Lamhith. Pope Gregory dies. A Schism at Rome. Dr. Wicliffe falls sick and recovers,

DR. *Wicliffe*, by his being thus impartial in his Endeavours to reform a corrupt Age, made himself a great many Enemies, who accordingly waited for an Opportunity to avenge themselves of him. As soon as ever therefore he began in his publick Lectures to oppose the papal Powers and Usurpations, and to defend the Royal Supremacy, he was complained of to the Pope, to whom his Adversaries, who most probably were the Religious, sent XIX Articles, inclosed in a Letter, extracted from Dr. *Wicliffe's* publick Lectures and Sermons. This seems to have been done the latter end of this Year, for the Pope's Bulls bear Date the Beginning of the next. The Articles objected to Dr. *Wicliffe* are as follows.

A. D. 1376.

Coll. N^o. 15.

‘ I. All Mankind that have been since CHRIST have not Power simply to ordain, that *Peter* and all his Family should have political Dominion over the World.

‘ II. GOD

‘ II. G O D cannot give to Man for himself and his Heirs Civil Dominion for a Perpetuity.

‘ III. Charters of humane Invention concerning a perpetual Inheritance hereafter, are impossible.

‘ IV. Every one that is finally justified, hath not only a Right to, but in Fact enjoys all the Things of G O D.

‘ V. Man can only ministerially give to his natural Child, or to a Child of Imitation in the School of C H R I S T, temporal or eternal Dominion.

These *Five* Articles seem intended against the temporal Dominions of the Popes, and to shew that the Emperors Grants of them may be resumed: And that St. *Peter* and his Successors have no Power given them of civil or political Dominion. This was what the Popes claimed, and extended it so far as to assert a Right of Superiority over the Princes of this World, and of depriving them of their Kingdoms whenever they thought fit.

‘ VI. If G O D is, temporal Lords may lawfully and meritoriously take away the Goods of Fortune from a delinquent Church.

‘ VII. Whether the Church be in such a State or not is not my Business to examine, but the Business of temporal Lords, who, if they find it in such a State, are to act boldly, and on the Penalty of Damnation to take away its Temporalities.

In these *Two* Articles the *Regale* is asserted, in Opposition to the papal Pretensions of an ecclesiastical

astical Liberty, or an Exemption of the Persons of the Clergy and the Goods of the Church from the Civil Powers.

‘ VIII. We know that it is impossible that the
‘ Vicar of CHRIST should purely by his Bulls,
‘ or by them with the Will and Consent of him-
‘ self, and his College of Cardinals, qualify or
‘ disqualify any one.

‘ IX. It is not possible for a Man to be excom-
‘ municated, unless he be first and principally ex-
‘ communicated by himself.

‘ X. No body is excommunicated, suspended
‘ or tormented with other Censures, so that he
‘ is the worse for it, unless it be in the Cause of
‘ GOD.

‘ XI. Cursing or Excommunication dos not bind
‘ simply, but only so far as it is denounced against
‘ an Adversary of the Law of CHRIST.

‘ XII. CHRIST has given to his Disciples no
‘ Example of a Power to excommunicate sub-
‘ jects, principally for their denying them tempo-
‘ ral Things, but has rather given them an Exam-
‘ ple to the contrary.

‘ XIII. The Disciples of CHRIST have no
‘ Power forcible to exact temporal Things by
‘ Censures.

‘ XIV. It is not possible even for the absolute
‘ Power of GOD, that if the Pope or any other
‘ pretend that he binds or looses at any Rate, that
‘ he dos therefore actually bind and loose.

‘ XV. We ought to believe that then only dos
‘ the Pope, &c. bind or loose, when he conforms
‘ himself to the Law of CHRIST.

‘ XVI.

‘XVI. This ought to be universally believed, that every Priest rightly ordained has a Power of administering every one of the Sacraments, and by consequence of absolving every contrite Person from any Sin.

These *Nine* Articles relate to what is called the *Power of the Keys*, which Dr. *Wicliffe* affirms to be only conditional, upon a Supposition of the Person's being either an Adversary of the Law of CHRIST, or conforming himself to it: Whereas the Pope maintained that he had a *Power* of remitting or retaining the *Sins* of *this* or *that individual Person* absolutely: That he could purely by his Bulls qualify or disqualify any one: That Men were the worse for his Excommunication tho' they were not excommunicated by themselves, their own wicked Lives, or in the Cause of GOD: That his Cursing or Excommunication bound *simply* or *absolutely*, and that if he bound or loosed at any Rate he did actually bind and loose. The *twelfth* and *thirteenth* Articles are against the Abuse of ecclesiastical Censures by applying them to temporal Things. Which was then very usual with the Clergy, who made use of Excommunication to oblige People who were backward in paying to pay them their Tithes and Offerings. The *sixteenth* Article is in Opposition to the papal Indulgences, and the Pope's reserving to himself, for the sake of worldly Lucre, the giving Absolution in some special Cases.

‘XVII. It is lawful for Kings to take away the Temporalities from Ecclesiasticks who habitually abuse them.

‘XVIII. Whether temporal Lords, or holy Popes, or Saints, or the Head of the Church, which is CHRIST, have endowed the Church with the Goods of Fortune or of Grace, and have

‘ have excommunicated those who take away its
 ‘ Temporalities, it is notwithstanding lawful, on
 ‘ account of the Condition implied in the Endow-
 ‘ ment, to spoil her of the Temporalities for a
 ‘ proportionable Offence.

These Two Articles are of the same Nature with the VI and VII, asserting a Power to Kings and temporal Lords to take away Lordships and Mannors from Churchmen, when they are habitually abused by them to the Maintenance of Pride and Luxury, and to the utter Neglect of the Condition implied in the Donation of them at first.

‘ XIX. An Ecclesiastick, yea, even the Pope of
 ‘ Rome may lawfully be corrected by Subjects, and
 ‘ even the Laity, and may also be accused or im-
 ‘ peached by them.’

This Article was afterwards thus represented by the Council of *Constance*; ‘ People may, at their
 ‘ Pleasure, correct their Princes when they do
 ‘ amiss.’

As soon as the Pope had received these Articles with the Complaint against Dr. *Wicliffe* for asserting them, he dispatched several Bulls, dated all on the same Day, to *Simon Sudbury* Archbishop of *Canterbury*, and *William Courtney* Bishop of *London*, whom he delegated to examine into the Mat-

ter of this Complaint; one to the King himself, and another to the University of *Oxford*. In the first of those to the Archbishop and Bishop of *London*,

he tells them that ‘ now it is plain that in that ve-
 ‘ ry Kingdom which used to produce Men endu-
 ‘ ed with a right Knowledge of the Scriptures,
 ‘ grave, devout, and Champions of the Ortho-
 ‘ dox Faith, there are now those who by their
 ‘ Office ought to be Watchmen, who are sloth-
 ‘ fully negligent; insomuch that the latent Moti-
 ‘ ons and open Attempts of the Enemies are per-
 ‘ ceived at *Rome*, situated at a great Distance,
 ‘ before they are opposed in *England*: That
 ‘ he

May 22,
 1377.

Coll. N^o. 10.

Coll. N^o. 12.

he had heard with a great deal of Concern,
 by the Information of several very worthy
 to be credited, that *John Wycliffe* Rector of
Lutterworth in the Diocesse of *Lincoln*, and Pro-
 fessor of Divinity, he wished he was not a Ma-
 ster of Errors, had rashly proceeded to that de-
 testable Degree of Madneſs, as not to be afraid
 to assert, dogmatize, and publickly to preach
 such Propositions as are erroneous and false, con-
 trary to the Faith, and threatening to subvert and
 weaken the Estate of the whole Church. He
 therefore requires them privately to inform them-
 selves whether or no he did teach such Conclu-
 sions as were in the Schedule he had sent them
 inclosed in his Bull; and if they found that he
 did so, that they should cause the said *John*
Wycliffe to be apprehended by his Authority,
 and laid in Goal; and that they should endea-
 vour to get his Confession concerning the said Pro-
 positions and Conclusions; and the Confession, and
 whatever the said *John* shall say or write by way
 of Induction or Proof of the same Propositions,
 and whatsoever else they should do in the Premis-
 ses, they should transmit to him by a faithful
 Messenger, sealed with their own Seals, and dis-
 closed to no body; and that they should keep the
 said *John* in sure Custody, untill they received
 his further Commands touching this Matter.

In a *second Bull* to the same venerable Persons, *Coll. N^o. 11.*
 the Pope orders them that in case they cannot
 apprehend the said *John Wycliffe*, and put him
 in Prison, they should fix a Citation in such pub-
 lick Places as were most likely to convey the
 Knowledge of it to the said *Wycliffe*, for his per-
 sonally appearing before the Pope within *three*
 Months, to be reckoned from the Day of the
 Date of the Citation.

In a *third Bull* of the same Date, to the same *Coll. N^o. 10.*
 Persons, the Pope commands them to cause King
Edward, and the Sons and Kindred of the said
 King.

King, the Princes of *Aquitain* and *Wales*, and others of the *English* Nobility, and the King's Counsellors, to be fully instructed by themselves and other Doctors, and Men skilled in the sacred Letters who are not defiled with these Errors, but are sincere and fervent in the Faith; and that it be shewn to them that these Conclusions are not only erroneous with respect to the Faith, but that they infer an utter Destruction of all Polity or Government; and that they straitly require them, that for the Extirpation of so great Errors they would effectually contribute their Favour and Assistance.

*K. Edw. III. The Pope likewise wrote to the King himself to desire he would afford the Patronage of his Favour and Assistance to the aforesaid Bishops in the Prosecution of *Wicliffe*. He begins with commending the Kingdom over which his Majesty ruled, as glorious in Power and Riches, but more illustrious for the Piety of its Faith, and for its rising to shine with the Brightness of the sacred Page: Then he tells his Majesty that with great Bitterness of Heart he had understood by the Intimation of Men worthy of Credit, that *John de Wicliffe*, Rector of the Church of *Lutterworth* in the Diocese of *Lincoln*, Professor of Divinity, had breach'd Opinions full of Errors, and containing manifest Heresy, some of which seem'd to be the same with those of *Marcillus de Padua* of condemned Memory, and *John de Gandun* who stands condemned by Pope *John XXII* of happy Memory: And that therefore he being willing not to overlook so great an Evil, had commissioned his venerable Brethren the Archbishop of *Canterbury*, &c. to prosecute the said *John Wicliffe*: And since in such a Prosecution they would need the Favour and Assistance of his Highness, he therefore earnestly prays him that for the Reverence he bore to God, to the Faith, and to the Apostolick See, he would grant them his Favour and Protection. At

Sacra pagina claritate coruscum consuevit.

At the same time a Bull of the very same Date with the former was dispatched to the University of Oxford, and sent by a particular Messenger one *Edmund Stafford*. In which the Pope tells them that 'he is obliged to admire and lament that thro' a sort of Sloth and Laziness they permit Tares to spring up, among the pure Wheat of the glorious Field of their University, and, which is more pernicious, even to grow ripe, without applying any Care to † root them out: That he was the more sensibly tormented, for that the Increase of these Tares, was perceived at Rome before it was taken any Notice of in England, where yet the Remedy ought to be applied: That he had been informed that *John de Wickliffe*, &c. had broken out into that detestable Madness, as even in the Kingdom of England, glorious for its Power and Wealth, but more glorious for its illustrious Faith and Piety, &c. to dogmatize and preach publicly some Propositions that are erroneous and false, and favouring of heretical Pravity: and which also tend to subvert the State of the whole Church, and even the Civil Government: He therefore strictly commands the University in virtue of their Obedience to the holy See, and under the Penalty of being deprived of all Graces, Indulgences and Privileges granted to them and the University by the said See, That for the future they suffer none to teach any of the said Conclusions: And that they take or cause to be taken by his [the Pope's] Authority, the said *John Wickliffe*, and deliver him up in safe Custody to the Arch-Bishop of *Canterbury* and Bishop of *London*, or either of them, and that they should

† The Pope seems to have forgot our B. Saviour's Advice *Matt. xiii. 28, 29. The Servants said unto him, Wilt thou then that we go and gather them [the Tares] up? But he said Nay: Lest while ye gather up the Tares, ye root up also the Wheat with them. Let both grow together until the Harvest.*

‘ take the same Course with those that opposed
 ‘ the Execution of this Bull, or who were defiled
 ‘ with these Errors.’

Walsingham
Hist. Angli.
 p. 205, 209.

This Bull, it seems, was far enough from being any way acceptable to the University. When they first heard of the Reason of the coming of the Pope’s Nuntio who brought this Bull to them a few Days before *Christmas*, the Heads continued for some time uncertain whether they should receive the Bull with Honour, or wholly reject it with Disgrace. And accordingly when they had received it, the Commands contained in it were obeyed very coldly, and with very little Devotion.

Before these Bulls reached *England*, which they seem not to have done till *November* this Year

+ He died 1377, King† *Edward* was dead; however, the
June 21. Arch-Bishop and Bishop of *London* proceeded to
 1377. execute the Pope’s Bulls; and not being able to

get Dr. *Wicliffe* delivered up to them by the University of *Oxford* who plainly favoured and protected him; they issued out their Mandate to the
Coll. N^o. 14. Chancellor of the University of *Oxford*, and Diocese of *Lincoln* in which *Wicliffe* was beneficed,

Le Neve’s who at this time was *Adam de Tonerworth*, or his
Falki. p. 441. Deputy; in which they recited the Tenor of the Pope’s Bull mentioned before, of which they sent him a Copy, and ‘ enjoined him in all Things to
 ‘ execute it diligently and faithfully. They likewise commanded him to call to his Assistance
 ‘ such Divines as were skilful and orthodox to inform himself privately of the asserting the Conclusions sent to them by the Pope, of which they
 ‘ gave him a Copy, and to certify to them in their Letters sealed with the University Seal, what
 ‘ they found and thought of them. Moreover, they commanded him to cite or cause to be cited
 ‘ peremptorily *John Wicliffe* to appear personally
 ‘ before them in the Church of *St. Paul’s, London*, the thirtieth Court-Day after the Date of
 ‘ this Citation, which was *Thursday* the 19th of
 ‘ *February*.’

Before

Before this Day came, K. *Richard II's* first Cotton's
 Parliament met at *Westminster* on the 13th of Abri. p. 154.
October. Here it was debated, 'whether the MS. in Hy-
 ' Kingdom of *England* on an imminent Necessity peroo. Bodl.
 ' of its own Defence, may lawfully detain the N^o. 163.
 ' Treasure of the Kingdom, that it be not carried
 ' out of the Land, altho' the Lord Pope requires
 ' its being carried out on the pain of Censures,
 ' and by vertue of the Obedience due to him.'
 The Resolution of this Doubt was referr'd by the Fox's AAs
 King and Parliament to Dr. *Wicliffe*, who answered and Monu-
 that it was lawful, and undertook to prove it so by ments, Vol I.
 the Principles of the Law of CHRIST. p. 584.

In this Parliament many Petitions were made Cotton's A-
 by the Commons to the King in relation to the bridgment p.
 Pope's Collector, the Farmers of Aliens Benefices, 160, 162.
 &c. by which they say this Kingdom was every
 Year drain'd of its Treasure. They therefore pray
 the King, that 'the Pope's Collector be willed to
 ' gather no longer the first Fruits of Benefices with-
 ' in this Realm, his doing so being a very Novel-
 ' ty, and that no other Person do any longer pay
 ' them: That no Man do procure any Benefice
 ' by Provision from *Rome*, upon pain to be put out
 ' of the King's Protection; That no *Englisb-Man*
 ' do take to farm of any Alien, any ecclesiastical
 ' Benefice or Prebend on the like Pain: On which
 ' Occasion they observe, that the *French* alone
 ' had 6000 Pounds Yearly of such Livings in *En-*
 ' *gland*: They further pray Remedy against the
 ' Pope's Reservations to Dignities elective, the
 ' same being done against the Treaty of the Pope
 ' taken with K. *Edward III*; and that all Aliens,
 ' as well religious as others, do by *Candlemass* next
 ' avoid the Realm, and that all their Lands and
 ' Goods during the War, may be employed there-
 ' to for divers Causes declared in their Bill.'

Dr. *Wicliffe*, as is very probable, having Notice
 given him by the Heads of the University of his
 Danger, and the Tenor of the Pope's Bull, thought
 himself

himself obliged to provide for his own Safety, and accordingly put himself under the Protection of *John Duke of Lancaster*, to whom he had been long known, and who had conceived a very good Opinion of him for his Learning and Integrity. With him he seems to have been, when he was cited to appear before the Pope's Delegates. It has been *For's Acts*, Vol. I. said that the Duke being apprehensive that Dr. *Wicliffe* being single and alone would be discouraged by the Greatness of the Appearance at *St. Paul's*, ordered a Bachellour of Divinity of every one of the *Four Orders of Friars* to be joined with him for his Assistance : But this seems very improbable, Dr. *Wicliffe*, by his detecting their Frauds, Superstitions, and Wickednesses, having made them all his Enemies. And it is not therefore very likely that any of the Friars would be engaged in the Defence of a Man whom they would have been glad to have seen ruined. However this be, It is certain that the Duke himself, together with the Lord *Henry Piercy*, Earl Marshal, accompanied Dr. *Wicliffe* to *St. Paul's* on the Day fix'd for his Appearance. There being a vast Concourse of People about the Church, Dr. *Wicliffe* could not get through the Croud to the Place where the Court sat. Upon which the Earl Marshal going first made Use of his Authority to disperse the People and make way for him. But notwithstanding, such was the Greatness of the Throng, that it was not without great Difficulty that the two Lords and Dr. *Wicliffe* could pass thro' it; and this therefore making some Stir, Bishop *† Courtney* not being well pleased to see Dr. *Wicliffe* so honourably attended

† *Arch-Bishop Sudbury* seems not to have been so great a Zealot in behalf of the papal Power and Superstitions as this Bishop. The Monkish Writer of his Life tells us that this *Arch-Bishop* going to *Canterbury*, overtook some going thither in Pilgrimage to *Thomas à Becket's Shrine*, and told them that the plenary

tended told the Earl *Marshal* that 'if he had known beforehand what Maistries he would have kept in the Church, he would have stop'd him out from coming there.' The Duke of *Lancaster* resenting such threatening Language, since they had made no more Stir than was necessary to get through the Croud; answered the Bishop, That 'he would keep such Maistry there tho' he said nay.' At last after much struggling they came to *Our Ladies Chappel*, where the Arch-Bishop and Bishop of *London* were sitting, together with some other Bishops, and some Dukes and Barons, who were there to hear the Tryal. Dr. *Wicliffe*, according to Custom, stood before the Commissioners as one cited to appear there to hear what Things they had to lay to his Charge. But the Earl *Marshal* out of Tenderneſs for Dr. *Wicliffe*, and having but little Regard to a Court which owed all its Authority to a Foreign Power, bid him sit down, telling him 'he had many Things to answer to, and therefore had need of a soft Seat' to rest him upon during so tedious an Attendance. The Bishop of *London* hearing that, answered, 'he should not sit there; for, says he, it is neither according to Law or Reason, that he who was cited here to answer before his Ordinary [the Lord Pope] should sit downe during the time of his Answer, On which many angry Words passed betwixt the Bishop and the Earl *Marshal*. The Duke of *Lancaster* took the Earl *Marshal's* Part, and told the Bishop that 'the Earl *Marshal's* Motion was but reasonable, and that as for him who was grown so proud and arrogant, he would bring down the

plenary Indulgence they expected at Canterbury was of no Use nor Value, On which a Kentish Knight in the Company being very angry at the Arch-Bishop's being so very injurious to the glorious Martyr, told him he should for this Crime of his die an unnatural Death, as he did, being beheaded in the Insurrection of the Boers. *Anglia sacra*. Vol. I. p. 49, 50.

Pride

which he was charged; but that it was no way satisfactory to the Delegates, who therefore commanded him no more to repeat such Propositions, either in the Schools or in his Sermons, on account of their giving Offence to the Laity. The Paper is to the Purpose following.

‘ *First* of all, I publickly protest, as I have often *Walsingham*
 ‘ done at other times, that I will and purpose *Hist. Angliæ.*
 ‘ from the Bottom of my Heart, by the Grace of *p. 206, 207,*
 ‘ GOD, to be a sincere Christian, and as long as I *208.*
 ‘ have Breath, to profess and defend the Law of
 ‘ CHRIST so far as I am able. And if thro’ Ig-
 ‘ norance or any other Cause, I shall fail herein, I
 ‘ ask Pardon of GOD, and do now from hence-
 ‘ forth revoke and retract it, humbly submitting my
 ‘ self to the Correction of holy Mother Church.
 ‘ And as for the Opinion of Children or weak
 ‘ People concerning the Faith which I have taught
 ‘ in the Schools and elsewhere, and which by those
 ‘ who are more than Children has been conveyed
 ‘ beyond Sea, even to the Court of *Rome*, that
 ‘ Christians may not be scandalized on my Ac-
 ‘ count, I am willing to set down my Sense in
 ‘ Writing, since I am prosecuted for the same.
 ‘ Which Opinion I am willing to defend even un-
 ‘ to Death, as I believe all Christians ought to do,
 ‘ and especially the Pope of *Rome*, and the rest of
 ‘ the Priests of the Church. I understand the
 ‘ Conclusions according to the Sense of Scripture
 ‘ and the holy Doctors, and the manner of speak-
 ‘ ing used by them; which Sense I am ready to
 ‘ explain, and if it be proved that the Conclufi-
 ‘ ons are contrary to the Faith, I am willing very
 ‘ readily to retract them.

‘ The *First* Conclusion is, That *all Mankind be-*
 ‘ *fore.* CHRIST’s coming have not Power simply or
 ‘ absolutely to ordain that Peter and all his Succes-
 ‘ sors should rule over the *World politically for ever.*
 ‘ And it is plain that it is not in the Power of
 ‘ Men to hinder the coming of CHRIST to the

L

' last Judgment which we are bound to believe ac-
 ' cording to that Article of the Creed, *from thence*
 ' *he shall come to judge the Living and the Dead.*
 ' For after that, according to the Faith delivered
 ' in Scripture, all human Politic will be at an End.
 ' But I understand that political Dominion, or ci-
 ' vil secular Government, dos pertain to the Laity,
 ' who are actually living, whilst they are absent
 ' from the Lord : For of such a political Domini-
 ' on do the Philosophers speak. And altho' it be
 ' stiled periodical, and sometimes *perpetual*, [or
 ' for ever ;] yet because in the Holy Scripture, in
 ' the Use of the Church, and in the Writings of
 ' the Philosophers, *perpetuum* is plainly used com-
 ' monly in the same Sense as *eternal* ; I afterwards
 ' suppose that Term to be used or taken in that
 ' more famous Signification ; for thus the Church
 ' sings, *Glory be to GOD the Father, and to his*
 ' *only Son with the Holy Spirit the Comforter, both*
 ' *now and for ever [in perpetuum.]* And then the
 ' Conclusion immediately follows on the Principles
 ' of Faith ; since it is not in the Power of Men to
 ' appoint the Pilgrimage of the Church to be
 ' without End.

II.

' II. GOD cannot give Civil Dominion to any
 ' Man for himself and his Heirs for ever ; in per-
 ' petuum. By Civil Dominion I mean the same
 ' that I meant above by *political Dominion*, and by
 ' *perpetual* or *for ever* the same that I did before, as
 ' the Scripture understands the perpetual or ever-
 ' lasting Habitations in the State of Blessedness.
 ' I said therefore *First*, that GOD of his ordinary
 ' Power, cannot give Man Civil Dominion for
 ' ever. I said *Secondly*, that it seems probable
 ' that GOD of his absolute Power cannot give
 ' Man such a Dominion, *in perpetuum*, for ever ;
 ' because he cannot, as it seems, alway imprison
 ' his Spouse on the Way, nor always defer the ul-
 ' timate Completion of her Happiness.

' III. Chart-

III. *Charters of humane Invention concerning Civil Inheritance for ever are impossible.* This is an incident Truth. For we ought not to † reckon as Catholick all the Charters that are held by an unjust Occupier. But if this be confirmed by the Faith of the Church, there would be an Opportunity given for Charity, and a Liberty to trust in Temporalities, and to petition for them. For as every Truth is necessary, so every Falseness is possible on Supposition, as is plain by the Testimony of Scripture, and of the holy Doctors who speak of the Necessity of Things future.

III.

† catholice.

IV. * *Every one being or existing in Grace justifying finally, has not only a Right unto, but in Fact hath all the Things of GOD. Or, has not only a Right unto the Thing, but for his Time has by Right a Power over all the good Things of GOD.* This is plain from Scripture, *Matt. xxiv.* because the Truth promises this to those Citizens who enter into his Joy; *verily I say unto you, that he shall make him Ruler over all his Goods.* For the Right of the Communion of Saints in their own Country is founded objectively on the Universality of the good Things of GOD.

IV.

V. *A Man can give Dominion to his natural or adopted Son, whether that Dominion be temporal or eternal, ministerially only.* This is plain from hence; that every Man ought to acknowledge himself in all his Works, an humble Minister of GOD, as is evident from Scripture, *Let a Man so account of us as of the Ministers of CHRIST.* Nay CHRIST himself so ministered and taught his principal Apostles so to minister. But in their own Country the Saints will give to their Brethren the Dominion of Goods, as is plain from their acting in the Body, or their Disposal of in-

V.

* *Augustinus* quæ dicit cuncta esse *Fustorum*, aperte refert ad illud tempus, ubi *Hæreditas* erit æternitatis, interitum humano jure vivendum est, quod esse dicit in potestate Regum. Hoc Jus, & hanc potestatem qui violant, *Augustinum* non habent auctorem — *Rivetiani* Apologetici discussio. p. 247.

‘ ferious good Things by Nature, according to
 ‘ that of *Luke vi.* *Good Measure, pressed down and*
 ‘ *shaken together, and running over shall Men give in-*
 ‘ *to your Bosom.*

VI.

‘ VI. If GOD is, temporal Lords may lawfully
 ‘ and meritoriously take away the Goods of Fortune
 ‘ from a delinquent Church. That Conclusion is cor-
 ‘ relative with the first Article of the Creed, *I be-*
 ‘ *lieve in GOD the Father ALMIGHTY.* I under-
 ‘ stand the Word *may* as the Scriptures do, which
 ‘ grant that GOD *may* of Stones raise up Children
 ‘ unto Abraham; for otherwise all Christian Prin-
 ‘ ces should be Hereticks. For the first Conclufi-
 ‘ on the Argument is thus formed. If GOD is,
 ‘ He is Almighty; and if so, He *may* prescribe to
 ‘ temporal Lords to take away the Goods of For-
 ‘ tune from a delinquent Church; and if he does
 ‘ thus prescribe to them, they *may* lawfully so take
 ‘ them away. *Ergo.* From whence, in vertue of
 ‘ that Principle, have Christian Princes put in
 ‘ Practice that Opinion. But GOD forbid that
 ‘ from thence it should be believed that it was
 ‘ my meaning that secular Lords may lawfully
 ‘ take them away when and howsoever they please,
 ‘ or by their bare Authority: But that they may
 ‘ only do it by the Authority of the Church in
 ‘ Cases and Form limited by Law.

N. B. *The next Article in the Pope’s Schedule is*
here omitted, and N°. 8. follows, which is here num-
bred the VIIIth.

VII.

‘ VII. *We know that it is not possible that the Vi-*
 ‘ *car of CHRIST merely by his Bulls, or by them to-*
 ‘ *gether with his own Will and Consent, and that of*
 ‘ *his College of Cardinals can qualify or disable any*
 ‘ *Man.* This is plain from the Catholick Faith.
 ‘ Since it behoves our Lord in every vicarious
 ‘ Operation to maintain the Primacy. Therefore,
 ‘ as in every qualifying of a Subject, it is first re-
 ‘ quired that the Subject to be qualified be meet
 ‘ and

and worthy ; so in every Disqualification there is first required a Deserving from some Demerit of the Person disqualified, and by Consequence, such a Qualifying or Disqualifying is not made purely by the Ministry of the Vicar of CHRIST, but from above, from elsewhere, or from some other.

VIII. *It is not possible that a Man should be excommunicated to his Damage, unless he be excommunicated first and principally by himself.* This is plain ; since such an Excommunication must be originally founded on the Sin of the Party damaged. From whence *Augustine* in his 21 Sermon on the Words of the Lord ; *Do thou, says he, not misuse thy self, and Man shall not get the better of thee.* And to this Day the Faith of the Church sings, *No Adversity shall do us any Hurt, if Iniquity does not prevail.* Notwithstanding, all Excommunication is to be dreaded on many Accounts, even altho' the Excommunication of the Church be, to the humble Excommunicate, not damnable but wholesome.

VIII.

* IX. *No body ought, except in the Cause of GOD, to excommunicate, suspend, or interdict any one, or to proceed according to any Ecclesiastical Censure by way of Revenge.* This appears from hence ; that every just Cause is the Cause of GOD, to which chiefly Respect ought to be had. Nay a Love for the Excommunicate ought to exceed a Zeal or Desire of Revenge, and an Affection for any temporal Things. Since otherwise even he that excommunicates injures himself. To this Ninth Conclusion we add, That it is agreeable to it, that a Prelate should excommunicate in humane Causes, but principally on this Account because an Injury is done to his GOD. 13. q. c, *inter querelas.*

IX.

† This Conclusion is otherwise expressed in the Pope's Schedule.

X. ' X. *Curſing or Excommunication dos not bind finally, only ſo far as it is uſed againſt an Adverſary of the Law of CHRIST.* This is plain, ſince it is GOD that binds *abſolutely* every one that is bound, who cannot excommunicate unleſs it be for a Tranſgreſſion of or Prevaricating with his own Law. To this *Tenth* Concluſion we add, That it is conſonant to it, that the eccleſiaſtical Censure be uſed againſt an Adverſary of a Member of the Church, notwithstanding it dos not bind *abſolutely*, but *ſecondarily*.

XI. ' XI. *There is no Power granted or exemplified by CHRIST to his Diſciples, to excommunicate a Subject* [* chiefly] *for denying any Temporalities, but on the contrary.* This is plain from the Faith taught in Scripture, according to which we believe that GOD is to be loved above all Things, and our Neighbour and Enemy more than all the Temporalities of this World neceſſarily; and becauſe the Law of GOD is not contradictory to it ſelf.

XII. ' XII. *The Diſciples of CHRIST have no Power to exalt by Civil Compulſion Temporalities by Censures; as is plain from Scripture, Luke xxii. where CHRIST forbid his Apoſtles to reign civilly, or to exerciſe any temporal Dominion. The Kings of the Gentiles, ſays he, exerciſe Lordſhip over them, but ye ſhall not be ſo.* And in that Senſe it is expounded by St. Bernard, St. Chryſoſtome; and other Saints. We add to this *Twelfth* Concluſion, that, notwithstanding, Temporalities may be exacted by eccleſiaſtical Censures *acceſſorie* in vindication of his GOD.

XIII. ' XIII. *It is not poſſible by the abſolute Power of GOD, that if the Pope or any other Chriſtian ſhall pretend that he binds or loſes at any Rate, therefore he doth actually bind or loſe.* The Opposite of this would deſtroy the whole Catholick Faith. Since it imports no leſs than Blaſphemy to ſuppoſe any one to uſurp ſuch an abſolute Power of the

the Lord's: I add to this *Thirteenth Conclusion*,
 That I do not intend by that Conclusion to de-
 rogate from the Power of the Pope, or of any
 other Prelate of the Church, but do allow that
 they may, in vertue of the Head, bind and lose.
 But I understand the denied Conditional as im-
 possible in this Sense; That it cannot be that
 the Pope or any other Prelate dos pretend that
 he binds or loses at any Rate, [or just as he lists]
 unless he does in Fact so bind and lose, and then
 he cannot be peccable, or guilty of any Fault.

XIV. *We ought to believe that then only does a
 Christian Priest bind or lose, when he simply obeys
 the Law of CHRIST; Because it is not lawful
 for him to bind or lose but in vertue of that
 Law, and by Consequence, not unless it be in
 Conformity to it.*

XV. *This ought to be believed as Catholick, that
 every Priest rightly ordained [according to the
 Law of Grace] hath a Power according to which
 he may minister all the Sacraments secundum speci-
 em, and by Consequence may absolve, him who has
 confessed to him and is contrite, from any Sin. This
 is plain from hence, that the priestly Power is not
 more or less sufficient in its Essence: Notwith-
 standing, the Powers of inferiour Priests are now
 reasonably restrained, and at other Times, as in
 the last Article of Necessity, are relaxed. I add
 to this *Fifteenth Conclusion*, that, according to
 the Doctors, every Prelate has a twofold Power,
viz. a Power of Order, and a Power of Juris-
 diction or Government; and that it is as to this
 last that they are Prelates, as being of a superi-
 our Majesty and Government.*

XVI. *It is lawful for Kings, in Cases limited
 by Law, to take away the Temporalities from*

** These Two Conclusions are otherwise expressed in the
 Pope's Schedule.

Church-men who habitually abuse them. This is plain from hence, that temporal Lords ought to depend more on spiritual Alms which bring forth greater Plenty of Fruit, than on Alms for the Necessities of the Body: That it may happen to be a Work of spiritual Alms to correct such Clergy-men as damage themselves both in Soul and Body, by withholding from them the Temporalities. The Case the Law puts is this; When the spiritual Head or President fails in punishing them, or that the Faith of the Clerk is to be corrected, as appears 16. q. 7. filijs. 40 di.

XVII.

** XVII. If the Pope or temporal Lords, or any others shall have endowed the Church with Temporalities, it is lawful for them to take them away in certain Cases, viz. when the doing so is by way of Medicine to cure or prevent Sins, and that notwithstanding Excommunication or any other Church Censure: Since these Donations were not given but with a Condition implied. This is plain from hence, that nothing ought to hinder a Man from doing the principal Works of Charity necessarily; and that in every humane Action the Condition of the Divine good Pleasure is necessary to be understood, as in the Civil Law, Collationes decorandi, c. 5. in fine collationis 10. We add to this Seventeenth Article; GOD forbid that by these Words Occasion should be given to the temporal Lords to take away the Goods of Fortune to the Detriment of the Church.*

XVIII.

** XVIII. An Ecclesiastick, even the Pope of Rome himself may, on some Accounts, be corrected by their Subjects, and for the Benefit of the Church, be impeached by both Clergy and Laity. This is plain from hence, that the Pope himself is capable of*

** These Two Conclusions are otherwise expressed in the Pope's Schedule.*

finning,

' sinning, except the Sin against the Holy Ghost;
 ' as is supposed, saving the Sanctity, Humility,
 ' and Reverence due to so worthy a Father. And
 ' since he is our peccable Brother, or liable to Sin
 ' as well as we, he is subject to the Law of brotherly
 ' Reproof. And when therefore it is plain
 ' that the whole College of Cardinals are remiss
 ' in correcting him for the necessary Welfare of the
 ' Church, it is evident that the rest of the Body
 ' of the Church, which, as it may chance, may
 ' chiefly be made up of the Laity, may medicinal-
 ' ly reprove him, and implead him, and reduce
 ' him to live a better Life. This possible Case is
 ' handled *dist. 40. si papa fuerit a fide devius*. For
 ' as so great a Lapse ought not to be supposed in
 ' the Lord Pope without manifest Evidence; so it
 ' ought not to be supposed possible that when he
 ' does fall, he should be guilty of so great Obsti-
 ' nacy, as not humbly to accept a Cure from his
 ' Superiour with respect to GOD. Wherefore
 ' many Chronicles attest the Facts of that Con-
 ' clusion. GOD forbid that Truth should be
 ' condemned by the Church of CHRIST, because
 ' it sounds ill in the Ears of Sinners and ignorant
 ' Persons. Because then the whole Faith of the
 ' Scripture would be liable to be condemned.'

Pope Gregory XI. died *Mar. 27. this Year, A. D. 1378.*
 which was a great Advantage to Dr. *Wicliffe*: For
 by his Death an End was put to the Commission
 of the Delegates before whom he appeared no
 more. *Walsingham* therefore tells us that the Hist. Angl.
 Pope's ' Decease did not a little grieve the Faith- p. 205.
 ' ful, as on the other hand, the False in the Faith
 ' *John Wicliffe* and his Followers were encouraged
 ' by it.' It seems therefore to be a Mistake, if
 Dr. *Wicliffe* did at all appear before the Delegates
 at *Lambith*, to place his doing so, so late as in
June this Year almost *three Months* after Pope
Gregory's Death.

On the Pope's Decease the Cardinals could not agree in electing a Successor. One Party chose one *Bartholomew* Arch-Bishop of *Barri* in *Naples*, who was elected *April 8th* this Year, and took on him the Name of *Urban VI*. The other Party, which chiefly consisted of *French* Cardinals, and who desired a *French-man* to be Pope, chose one *Robert* a Cardinal, who took the Name of *Clement VII*. This was still a further Advantage to *Dr. Wickliffe*, since it was some time the latter

Cotton's
Abridgment.
p. 180.

Dr. James's Apologie for *John Wickliffe*, &c. End of the next Year before *Urban* was declared, and acknowledged by the Kingdom to be true and lawful Pope. On this Occasion, the Schism that was made by this double Election or Choice of two Popes, *Dr. Wickliffe* wrote a Tract *Of the Schism of the Roman Pontiffs*, and soon after published his Book *Of the Truth of the Scripture*: In which he contended for the translating of the Scriptures into *English*, and affirmed that God's Will is plainly revealed in two Testaments; that *CHRIST's* Law sufficeth by it self to rule *CHRIST's* Church; that a Christian Man well understanding it, may thence gather sufficient Knowledge during his Pilgrimage here upon Earth; that whereas all Truth is contained in holy Scripture, whatever Disputation is not originally thence to be deduced is accounted profane.

However it seems that the Harassing and Fatigue which *Dr. Wickliffe* met with this Year by attending the Pope's Delegates, occasioned his having a dangerous fit of Sickness that brought him almost to the Point of Death. This seems to have happened soon after his Return to *Oxford* the Beginning of next Year. The Friars Mendicant hearing of it, they immediately instructed Spokesmen to be sent to him in their behalf, viz. four solemn Doctors whom they called Regents, every Order his Doctor. And that the Message might be the more solemn, they joined with them four Senators of the City, whom they call Aldermen of the Wards.

Bale, p. 469.

A. D. 1379.

Wards. They, when they came to him, found him lying in his Bed, and first of all wished him Health, and a Recovery from his Distemper. After some time, they took Notice to him of the many and great Injuries which he had done to them [the begging Friars] by his Sermons and Writings, and exhorted him that now he was at the Point of Death, he would, as a true Penitent, bewail and revoke in their Presence, whatever Things he had said to their Disparagement. But Dr. *Wicliffe* immediately recovering Strength called his Servants to him, and ordered them to raise him a little on his Pillows. Which when they had done, he said with a loud Voice, *I shall not die but live, and declare the evil Deeds of the Friars.* On which the Doctors, &c. departed from him in Confusion, and Dr. *Wicliffe* afterwards recovered.

But tho' Dr. *Wicliffe* did now thus escape without any formal Sentence of Condemnation being passed upon him; his Adversaries were yet not wanting to take all possible Advantages against him, as will be shewn in the following Chapters.



C H A P. V.

Dr. Wicliffe preaches and writes against the Pride, and Tyranny of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, it having never been done before.

A. D. 1380. **D**R. *Wicliffe* in his Lectures, Sermons, and Writings laid hold on all Occasions to expose the *Romish* Court, and lay open the Vices of the MS. in C.C. Clergy both Religious and Secular. This appears Coll. Cambr. very plainly by those Sermons of his on the *Commune Sanctorum*, and the particular Festivals which K. 15. 4^o. are yet extant: And by his many other Tracts, which seem to have been written by him about this Time.

But what seems to have given as great a Provocation as any thing, was his and others undertaking to translate the Holy Scriptures into *Englisb*. This, it seems, was what had never been done before. So I understand the Author of the *Prologue*, who, as is commonly believed, was Dr. *Wicliffe*. He thus apologizes for his Undertaking. Lord GOD, saith he, sithin at the Bigynnyng of Faith so many Men translatiden into Latyne, and to greate Profit of Latyne-men; lete one simple Creature of GOD translate into Englishe for Profit of Englishe-men. For if wooldy Clarkis token well here Chyronicles and Bokis, they shullen fynd that Bede translatyd the Byble and expounded mych in Saxone that was Englishe either comone Langage of this Londe in his Tyme. And not only Bede but also King Alvred that founded Oxenford translated in his last Dayes, the Bigynning

ning of the Psalter into Saxon, and wold moze,
if he had libed longer. Also French-men, Bemers
and Britons han the Bible and other Bokis of De-
votion and of Exposition translated in * here Mo-
ther Language. Whye Goulden not Englishe-men,
have the same in their Mother Language? I can-
not wst. No, but for Fallness and Neglegence
of Clerkis, † either for our People is not worthy
to have so great Grace and Gift of GOD in
* Peyne of here old Synnes.

* their.

† or.

* Punish-
ment.

The same is plainly intimated by *Hen. de Knygh-* De eventis
ton, who thus declaims against Dr. *Wicliffe's* Angliæ apud
Translation of the Bible. CHRIST, says he, X Scriptores,
committed the GOSPEL to the CLERGY, Coll. 2644.
' and DOCTORS of the Church, that they might
' minister it to the Laity, and weaker Persons,
' according to the Exigency of Times, and Persons
' Wants; but this Master *John Wicliffe* translated
' it out of *Latin* into *Englissh*, and by that means
' laid it *more open* to the Laity, and to Women
' who could read, than *it used to be* to the most
' learned of the Clergy, and those of them who
' had the best Understanding: And so the Gospel
' Pearl is cast abroad and troden under Foot of
' Swine, and that which used to be precious to
' both Clergy and Laity is made, as it were, the
' common Jest of both; and the Jewel of the
' Church is turned into the Sport of the Laity,
' and what was before the *chief Talent* of the
' Clergy and Doctors of the Church, is made for
' ever *common* to the *Laity*.'

Dr. *Wicliffe* accordingly assures us that the Cler- Wickette.
gy then said, it is Heresy to speake of the holy
Scripture in English, and so they woulde con-
demne the Holy Goste that gave it in Tongues
to the Apostles of CHRISTE, as it is witten
to speake the Woꝛde of GOD in all Languages
that were ordayned of GOD under Heaben, as it is
wytten. || So agen he complains; Thilk that have
the Key of Conning have y lockt the Truth of MS.

|| Husband-
man's Prayer
and Com-
plaint.

thy

the teaching under many Masters, and y^e bid it fro the Children. All this seems to make it pretty plain, that it is a Mistake of *Lyndwood* and some others to affirm, that before Dr. *Wicliffe's* Time there were *old Translations* of the Bible into *English*.

Dr. *Wicliffe*, in the *Prologue* which he made to this Translation, sets himself to answer the Objections made to his translating the Bible into *English*, by some that, as he expresses it, *semen wise and holy*. These are all against the Bible's being translated into *English* by any body. It was pretended that Men should not now attempt to translate the Bible into *English*, because they were not holy, nor learned enough for such an Undertaking: That the few great Doctors of the *Latin* Church durst never to do it. To which Dr. *Wicliffe* replied, That 'tho' the first of these Objections seem'd colourable, it had no good Ground, nor Reason, nor Charity: That it was more against St. *Jerome*, and the first LXX Translators, and holy Church, than against him and his Friends who had now translated the Bible into *English*, since St. *Jerome* was not so holy as the Apostles and Evangelists, whose Bookes he translated into *Latine*, nor were the LXX so holy as *Moses* and the Prophets: And Holy Church approved not only the true Translation of meane Christen Men, stedfast in Christian Faith; but also of open Hereticks.' And therefore he concludes that 'much more the Church of *England* should approve the true and holy Translation of simple Men, that would for no Good in Earth, by their Witting and Power, put away the least Truth, yea the least Letter or Tittle of Holy Writ that beareth Substance or Charge.'

As to the other Objection, he files it a very ignorant one, and not deserving an Answer; for that these Doctors of the *Latin* Church were not *English-men*, nor did they live among *English-men*,
nor

nor understand the *English* Language; but that they had the Bible in their Mother Tongue, or the Language of their own People.

But all that Dr. *Wickliffe* could say in Justification of his translating the Holy Scriptures into *English*, would not put a Stop to the Clamours which were raised against him on this Occasion. His Person was had in the utmost Hatred and Disesteem by the Clergy of that Time on account of his reproving their Ignorance, and Departing from their Calling; and they reckoned this his making the Holy Scriptures common to the Laity, was an Invasion of their Rights and Powers; a Making them useless, and taking from them their chief Talent: They had nothing now to do, it seems, but to throw up their Orders, since the Church had no need of them. Against these and such like Reproaches Dr. *Wickliffe* thus defended himself.

‘ See-^{Speculum se-}
 ‘ ing, *saith he*, the Truth of the Faith shines the ^{cularium Do-}
 ‘ more by how much the more it is known, and ^{minorum.}
 ‘ the Lords Bishops condemn the faithful or true ^{MS.}
 ‘ Opinion in the Ears of secular Lords, out of
 ‘ Hatred of the Person who maintains it; that
 ‘ the Truth may be known more plainly and dis-
 ‘ tinctly, true Men are under a Necessity of de-
 ‘ claring the Opinion which they hold not only
 ‘ in the *Latin*, but in the *vulgar* Tongue. It has
 ‘ been said in a former *Looking-Glass for secular*
 ‘ *Lords* written in the vulgar Tongue, that they
 ‘ ought wholly to regulate themselves conformably
 ‘ to the Law of CHRIST. Nor are those Here-
 ‘ ticks to be heard who fancy that *Seculars* ought
 ‘ not to know the Law of GOD, but that it is suf-
 ‘ ficient for them to know what the Priests and Pre-
 ‘ lates tell them by Word of Mouth. For the Scrip-
 ‘ ture is the Faith of the Church, and the more it
 ‘ is known in an orthodox Sense, the better. There-
 ‘ fore as secular Men ought to know the Faith, so
 ‘ it is to be taught them in whatsoever Language
 ‘ is best known to them. Besides, since the Truth
 ‘ of

' of the Faith is clearer and more exact in the
 ' Scripture than the Priests know how to express
 ' it; (seeing, if one may say so, there are many
 ' Prelates who are too ignorant of the Scripture ;)
 ' and others conceal Points of Scripture, such, to
 ' wit, as declare for the Humility and Poverty of
 ' the Clergy ; and that there are many such De-
 ' fects in the verbal Instructions of Priests: It
 ' seems useful that the Faithful should themselves
 ' search out or discover the Sense of the Faith, by
 ' having the Scriptures in a Language which they
 ' know and understand. Besides, according to the
 ' Faith taught by the Apostle, *Heb. xi.* the Saints
 ' by Faith overcame Kingdoms, and chiefly by
 ' the Motive of Faith hastned to their own Coun-
 ' try. Why therefore ought not the Fountain of
 ' Faith to be made known to the People by Means
 ' by which a Man may know it more clearly?
 ' He therefore who hinders this, or murmurs
 ' against it, dos his Endeavour that the People
 ' should continue in a damnable and unbeliev-
 ' ing State. The Laws therefore which the
 ' Prelates make are not to be received as Matters
 ' of Faith: Nor are we to believe their Words or
 ' Discourses, any further or otherwise than they
 ' are founded on the Scripture. Since according
 ' to the constant Doctrine of *Augustine the Scrip-
 ' ture is all the Truth:* Therefore this Translation
 ' of the Scripture would do this Good, that it
 ' would render Priests and Prelates unsuspected as
 ' to the Words of it which they explain. Fur-
 ' ther, Prelates, as the Pope and Friers, and other
 ' Means may be defective. Accordingly CHRIST
 ' and his Apostles converted the most Part of the
 ' World by the making known to them the Scrip-
 ' ture in a Language which was familiar to
 ' the People; for, for this Purpose did the Ho-
 ' ly Spirit give them the Knowledge of all
 ' Tongues. Why therefore ought not the modern
 ' Disciples of CHRIST, to collect Fragments
 ' from

Doctrina
 christiana lib.
 2. in fine Ep.
 ad Volusia-
 num.

' from the same Loaf; and, as they did, clearly
 ' and plainly to open the Scriptures to the People
 ' that they may know them? For this is no Ficti-
 ' on, unless it be of one who is an Unbeliever,
 ' and is desirous to resist the Holy Spirit. The
 ' Faith of CHRIST is therefore to be explained
 ' to the People in a twofold Language, the Know-
 ' ledge of which is given by the Holy Spirit. Be-
 ' sides, since, according to the Faith which the
 ' Apostle teaches, all Christians *must stand before* 2 Cor. v.
 ' *the Judgment-Seat of CHRIST*, and be answer-
 ' able to him for all the Goods with which he has
 ' entrusted them; it is necessary that all the Faith-
 ' ful should know these Goods and the Use of
 ' them, that their Answer may then be open.
 ' For an Answer by a Prelate or Attorney will not
 ' then avail, but every one must then answer in his
 ' own Person. Since therefore GOD has given to
 ' both Clergy and Laity the Knowledge of the
 ' Faith, to this End, that they may teach it the
 ' more plainly, and may faithfully work by it; it
 ' is plain that GOD, in the Day of Judgment,
 ' will require a true Account of the Use of these
 ' Goods, how they have been faithfully put out
 ' to Usury.'

In this Manner did Dr. *Wicliffe* plead the Right
 of the People to read the Scriptures, and defend
 his Translation of them that they might enjoy this
 Right. And this was the more necessary at this
 time, when it seems to have been the prevailing
 Opinion, that the Scripture was not to be read by
 every one at his Pleasure in any Language. Thus Cl. Usserii
de scripturis
& sacris ver-
na. p. 163.
 one *William Butler*, a *Franciscan* Friar in a Deter-
 mination which he published, about twenty Years
 after, against this Translation of the Bible by
 Dr. *Wicliffe*, asserts That The Prelates ought
 ' not to suffer, that every one at his Pleasure should
 ' read the Scripture translated into *Latine*;
 ' because, as is plain from Experience, this has
 ' been many Ways the Occasion of falling into He-
 ' resies

* reflex and Errors. It is not therefore politick;
 * says he, that any one, wheresoever and whensoever
 * he will, should give himself to the fervent Study
 of the Scriptures.' And Dr. *Wicliffe* tells us that
Prologe, c. 13. in his Time it was ordered in the University of
Oxford, that Priests and Curates were not to read
 the Scriptures till they were 9 or 10 Years standing
 there. Nay some Writers had then the Folly and
 Madnes, in Opposition I suppose to Dr. *Wicliffe*,
 to affirm that 'The Decrees of Bishops in the
Walden. Church are of greater Authority, Weight, and
doc. tri. To. Dignity, than is the Authority of the Scrip-
I. lib. 2. c. 21. tures.' For Dr. *Wicliffe* affirmed, That Chri-
Prologe, c. 1. sten Men and Women, olde and young shouldest
 study fast in the New-Testament, and that no
 simple Man of Wit shouldest be * aferde unmaster-
 * afraid. ly to study in the Text of Holy Writ; that
 Pride and Cobetille of Clerks is Cause of their
 Byndnesse and Heresse, and pisheth them fro be-
 rie understanding of Holy Writ. That the New-
 Testament is of full Autoritie, and open to Un-
 derstanding of simple Men, as to the Poynts
 that ben most needeful to Salvation; that
 the Texte of Holy Writ ben Wordes of eter-
 lasting Life, and that he that keperth Wekenes
 and Charitie hath the trewe Understandinge and
 Perfection of all Holy Writ: That it seemeth
 open Heresy to sey that the Gospel with his Truth
 and Freedom sufficeth not to Salvation of Christen
 Men without keppenge of Ceremonies and Sta-
 tutes of sinful Men and unkunninge, that ben
 made in the Tyme of Sathanas and of Antichriste.
 That men ought to desire only the Truth and
 Freedom of the holy Gospel, and to accept Man's
 Lawe and Ordinances only in as much as they
 ben grounded in holy Scripture, either good Rea-
 son, and common Profit of Christen People.
 That if any Man in Earth, either Angel of hea-
 ven teacheth us the contrarie of Holis Writ, or
 any thing agens Reason and Charity, we shouldest
 be

fre from him in that as fro the soule sins of Men,
and hold us steadfastly to, Life and Death, the
Truth and Freedom of the Holy Gospel of JESUS
CHRIST, and take us meekly Men's Sayings
and Lawes, only in as much as they accordent
with holy Write and good Consciences, and no
further, for Lyfe neither for Death.

What Method Dr. *Wicliffe* took in making this
Translation he tells us in his *Prologue*. That he,
with several who assisted him, got together all the
old *Latin* Bibles they could, which they diligently
collated, and corrected what Errors had crept in-
to them, in order to make one *Latine* Bible some
deal true. Next they collected the Doctors and
common Glosses, especially * *Lyra*, with which
they studyed the Text of the Newe, in order to
make themselves Masters of the Sense and Mean-
ing of the Text. That he then consulted old
Grammarians, and ancient Divines as to the hard
Words and Sentences how they might best be un-
derstood and translated. Having done this he set a-
bout the Translation, which he resolved should not
be a literal one, but as clearly as he could to ex-
press the Sense and Meaning of the Text. For, says
he, it is to know that the best translating out of
Latine into English is to translate after the Sen-
tence, and not only after the *Verbis*. So that
the Sentence be as open (either opener) in En-
glish as in *Latyne*, and go not farre fro the Let-
ter. He adds, that where the Hebrue witness
of Jerom of *Lyra* and other Expositours discordeth
fro our *Latin* Bibles, he had set in the Margent
in manner of a Glose, what the Hebrue hath, and
how it is understonen in some Place: And that
he did this most in the Psalter, that of all our
Bookis discordeth most fro Hebrew. For the

* Nicholas *Lyra*, who finished his *Comments* on the Bible,
A. D. 1330.

Church readeth not the Psalter by the laste Translation out of Hebrū into Latin, but another Translation of other Men that hadde muche lesseunninge and holiness than Jerome had.

Prologe, c. 1. He further observeth that 25 Bokes of the Olde Testament ben Bokes of Feith, and fulli Bokes of Holy Writ.

- | | |
|--------------------------|--------------------------|
| 1. Genesis. | 15. Is Hester. |
| 2. Exodus. | 16. Job. |
| 3. Levitici. | 17. Psalter. |
| 4. Numeri. | 18, 19, 20, ben the |
| 5. Deuteronomi. | 3 Bokes of Solomon. |
| 6. Josue. | 21, 22, 23, 24. ben |
| 7. Judicum, that en- | the four great Prophets. |
| closeth the Story of | 25. Is a Boke of 12 |
| Ruth. | small Prophets, Osee, |
| 8, 9, 10, 11, 12, 13. | Joel, Amos, Abdie, Jo- |
| ben the 4 Bokes of Kyngs | nas, Micher, Nahum, |
| and twise Bokes of Pa- | Abacuc, Sophonie, Ag- |
| ralipomenon. | gei, Zacharie and Mala- |
| 14. Is Esdre that com- | chie. |
| prehendeth Neemy. | |

And that all these 12 small Prophets be 60 Boke, and in this Order. And that whatever Boke is in the Olde Testament without these 25 aforelaide, shal be set among Apocrypha, that is withouten Autozitie of Bilebe. Therefore as holie Chirch readeth Judith and Tobit, and the Bokes of Machabeis, but receiveth not tho' amonge Poli Scriptures: So the Chirche readeth these 2 Bokes Ecclesiastici and Sapience to edifying of the People, not to confirme the Autozitie of techyng of Holy Chirch. And that therefore he translated not the 3 ne 4 Boke of Esdree that ben Apocrypha, but only the first and Neemi, that ben rickenned for 2 Bokes anentis Grekes and Latines, and bene of Autozite of bylebe.

All the Books of the New Testament, that is
 4 Gospellers, Matthew, Mark, Luke, and John;
 12 Epistles of Paul, 7 small Epistles, the Writings
 of Apostles, and the Apocalyps, he says, be
 full of Authority of Bible.

But whatever Envy and Opposition Dr. *Wicliffe*
 gained by his thus translating the Bible, and de-
 fending the Use of private Judgment of Discre-
 tion in Matters of Conscience and eternal Salvation,
 in opposition to the Infallibility of the Church :
 He met with as much very soon after for his at-
 tacking another favourite Doctrine, *viz.* that
 of *Transubstantiation*. But of this more in the next
 Chapter.



G H A P. VI.

Dr. Wickliffe opposes the Popish Doctrine of Transubstantiation. He is censured by the Chancellor of Oxford, and some of the Doctors of the University. Dr. Wickliffe appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels, is succeeded by Arch-Bishop Courtney, who, in a Court held at the preaching Friars, London, condemned several Opinions held by Wickliffe's Followers, which Condemnation he required the Chancellor of Oxford to publish. Dr. Wickliffe is by Vertue of the King's Letters to the Chancellor expelled the University, and retires to Lutterworth.

Notwithstanding these Clamours against Dr. Wickliffe, he still went on in detecting the Errors and Abuses which had crept into the Church. It had been for near 1000 Years after CHRIST the Catholick Doctrine, and particularly of this Church of England, that, as one of our † Saxon Homilies expresses it, 'Much is betwixt the Body CHRIST suffered in, and the Body hallowed to * Housell—— this latter being only his ghostly Body gathered of many Cornes, without Blood and Bone, without Limb, without Soule, and therefore nothing is to be understood therein bodily, but all is to be ghostly understood.'‡

* The Sacrament.

† This Homily was published by Arch-Bishop Parker, with the Attestation of the Arch-Bishop of York and thirteen Bishops, and imprinted at London by John Day, dwelling over Aldersgate, beneath St. Martins.

In

In opposition to this it was asserted by *Paschasius Radbertus*, about the Year 820, that 'Although in the Sacrament there be the Figure of Bread and Wine, yet we must believe that, after Consecration, they are nothing else but the Body and Blood of CHRIST. And to say something more wonderful, they are plainly no other than the Flesh which was born of *Mary*, suffered on the Cross, and rose again from the Grave.' He intimated further that 'whosoever will not believe CHRIST's natural Body in the Sacrament under the Form of Bread, that Man would not have believed CHRIST himself to have been GOD if he had seen him hanging upon the Cross in the Form of a Servant.' It is confessed by the Papists that this Man was 'the first who wrote seriously and copiously on this Subject, the Truth or Reality of the Body and Blood of the Lord in the Eucharist.' And the Friars to support this absurd Notion invented a Fancy altogether as nonsensical, viz. That 'The Accidents or Forms of Bread and Wine do remain by GOD's omnipotent Power without a Subject, after the Words of Consecration, as they did before in the Substance of Bread, — that these Accidents of Bread and Wine may remayne, by the Power of GOD, in the Sacrament, without their proper Subject.' Of this *Dr. Wickliffe* often complains in his Writings against the Friars.

De corpore & sanguine Domini. c. 1.

Bellarmin.

de script. Eccl. c. 188.

F. Parsons

Review of his publick Disputations. p. 34.

In the Lectures which he read this Summer as A. D. 1381. Professor of Divinity, he set himself to attack this Hist. & Ant. Error, and to maintain the True and Ancient Notion of the Lord's Supper. For this End he maintained and published XVI Conclusions, the first of which is, That 'The consecrated Host which we see upon the Altar, is neither CHRIST nor any Part of him, but an effectual Sign of him.' On these Conclusions he offered to dispute publicly with any one. But, it is said, he was prohibited by the Religious, who were Doctors in Divinity;

On which *Dr. Wickliffe* published his Opinion
 Of feyned as follows. The Eucharist is the Body of
 contemplatif CHRIST in the Form of Bread. The right
 Life. MS. Faith of Christen Men is this, that this most
 mypful Sacrament is † Bread and CHRIST'S Bo-
 dy, as JESU CHRIST is very GOD and very
 Man; and this Faith is grounden in CHRIST'S
 own Word in the Gospel of St. Matthew,
 Mark, Luke, and by St Paul, and plainly in
 holy Writ, and by Austin, Jerome, Ambrose and
 most holy Saints, and most knowing in holy
 Writ, and thereto accordeth Nelson and Witt
 at the full. In these Gospels is the Form
 taught of CHRIST, that our Lord JESU
 CHRIST, at the Supper took Bread in his
 hands and blessed and brake it, and gave it to
 his Disciples and seyd, Eat ye all of this, This
 is my Body. And so of the Chalice, and com-
 manded them to don this Sacrament in mind
 of him. And St. Paul, that had his Gospel
 not by Man, but by Revelation of JESU
 CHRIST, seith thus in his first Epistle to the
 Corinthians, Is not the Bread that we breken the
 Communion of our Lord's Body? And certes he
 understandeth that it is so after the Speech of
 holy Writ. Therefore in the same Epistle to
 the Corinthians after the Form of Consecration,
 he clepeth three times this Sacrament Bread.
 And the Gospel of St. Luke seith that CHRIST'S
 Disciples knowen him in the breaking of the
 Bread, and this Bread was the Sacrament of
 the Auler, as St. Austin writeth. And in Ac-
 ribus Apostolorum is seid thus; and Christen
 Men weren dwelling in teching of Apostles, and
 in communing of breking of Bread, sith St Paul

† In one of the Conclusions, said to be found in his Book
 of the Sermon of the Lord on the Mount, N^o. 49. He thus ex-
 presses himself, *Sicut Christus est similiter Deus & Homo, sic*

* Et verus *Hostia consecrata est similiter Corpus Christi* * *ad minimum in*
panis, quia est figura, & verus panis in natura, vel quod idem sonat, est verum
Corpus Do-panis naturaliter & Corpus Christi figuraliter.
 mini.

seith

feith the Bread that we break is communing of
 CHRIST'S Body, ask these Hereticks where this
 were sacred Bread or unsacred, and they * mo- * must.
 ten say that it was sacred, for else it were not
 communing of CHRIST'S Body. Then moten
 these Hereticks needs sepe that this Sacrament
 is Bread that we bzeken. And sith CHRIST
 may not lie, this Bread is his Body, as he
 seith in the Gospel. Also in the Cannon of the
 Mass after the Consecration we clepen this Sa-
 crament holy Bread of everlasting Life, and
 Chalice of everlasting Health. Also in the
 Stopp of the Feast of this Sacrament we cle-
 pen it thrice Bread, and seyn Bread of Angels
 is made Bread of Man, and heavenly Bread
 giveth End to figures of the old Law. And
 in the same this is very Bread of Children.
 And in † of the Feast we readen thus; God's † deest in
 MS.
 Son made very Bread his flesh by Vertue of
 his Word, and Wine his Blood. And in the
 Secret of the middle Mass on Christmas-Day
 we pray thus, That this Substance of Earth
 bring to us that Thing that is ghostly, that is
 CHRIST'S Body. Then this Substance shall
 not be turned to nought, but be sacred, and so
 dwell after the Consecration, And St. Austin
 seith in a Sermon that is written in the Pope's
 Law, that Thing that is seen is Bread, and
 that Thing that Eyes shewen or tellen is the
 Chalice, but it is as much as the faith asketh
 to be lerned, the Bread is CHRIST'S Body,
 and the Chalice, that is Wine in the Chalice,
 is CHRIST'S Blood. Also Austin seith in a
 Sermon that is written in the Pope's Law,
 We shullen not eat that Body, ne drinke that
 Blood the which Blood those Men that shullen
 do me on the Crosse shulle shed out. for soth the
 same, and not the same; that same Body and
 Blood invisibly, and not the same visibly, ne-
 vertheless it is needful that it be understooden
 un-

unblessed. Also Jerome in an Epistle that he made to Ebedian seith thus: Hear me that that Bread that CHRIST brake and blessed, and gave to his Disciples to eat, is the Body of our Saviour: And in the Pope's Law with great Congregation of Bishops and Clerks, and great Wisement is written thus; I believe with heart and Knowledge by Mouth, that the Bread and Wine that ben put on the Altar, ben after Consecration, not only the Sacrament, but the Flesh and Blood of JESU CHRIST in Truth. Then seith these Auto-

* always
Truth.

rites of CHRIST and his Apostles ben * al-
gates soth, and also Autozities of these Saints
and Clerks seith they accorden with holt Writ
and Reason, sepe we that this Sacrament is
dey Bready, and also dey CHRIST's Body:
And teche we this true Belief to Christen Men
openly, and lett Lords misputen this Truth
as they are bounden upon pain of Damnati-
on. Sith it is openly taught in holt Writ,
and by Reason and Witte. And damnen we
this cursed Heresie of Antichrist, and his hy-
pocrites, and worldly Priests seying that this
Sacrament is neither Bready ne CHRIST's Bo-

† Subject.

dy, but Accidents withouten † Subject, and
there under is CHRIST's Body. For this is
not taught in holt Writ, but is fully agens
St. Austine, and holt Saints, and Reason and
Witte, for Austine seith in many Books, that
there may none Accident be withouten Subject.

Trial fol.
205.

In another Tract he expresses himself thus, ' We
do not at all believe that the Baptist, because he
was made Helias by vertue of the Words of
CHRIST, Mat. xi. ceased to be John, or any
thing that he substantially was before; agreeably
or consonant to this, it must not be believed,
that though the Bread [in the Eucharist] begin
to be the Body of CHRIST by vertue of his
Words, it ceases to be Bread, since hitherto it
has

* has been Bread *substantially*, because it begins to
 * be sacramentally the Body of CHRIST. For so
 * CHRIST says. *This is my Body.*——The Na-
 * ture of Bread is not thenceforth destroyed, but it
 * is exalted into a Substance of greater Dignity.
 * This he explains more fully in another Place; *ibid.* fol. 110.
 * The Scripture Faith, *saith he*, asserts that seven
 * Ears and seven fat Kine are seven Years of Plen-
 * ty. And, as *Austin* observes, the Scripture
 * does not say that they *signify* those Years, but that
 * they *are* those Years. And such a Form of speak-
 * ing you may frequently find in Scripture. ——
 * And all such Speeches denote that the Subject
 * is ordained of GOD to figure the Thing predi-
 * cated according to its Fitness. And so it may
 * be said that the sacramental Bread is after that
 * Manner specially the Body of CHRIST. But
 * this Explication he proposes with a great deal of
 * Modesty, declaring that † he was ready to believe
 * a *more subtil* one, if he was convinced of the
 * Truth of it by Scripture or Reason.

This Opposition of Dr. *Wickliffe's* to the Doc-
 trine of *Transubstantiation*, or the real Presence of
 CHRIST's Body in the Sacrament of the Altar, as
 it was called, soon brought him into fresh Trou-
 bles. This was to be expected from such severe *Leland de*
 Judges as the Clergy of that Time were; and who *Script. Brit.*
 were particularly fond of this Notion, as serving *p. 379.*
 to exalt the mystical, and hierurgical Powers of
 the Priesthood, and to make them thought some-
 thing more than Men. The Chancellor of the
 University, *William de Barton*, on Dr. *Wickliffe's*
 publishing these Conclusions, called together there-
 fore several Doctors, by whose Consent he passed a *col. N^o. 14.*
 solemn Decree, in which, after reciting Dr. *Wic-*
liffe's Conclusions, 'I. That in the Sacrament of
 the Altar, the Substance of material Bread and
 Wine do remain the same after Consecration that

† Paratus sum tamen si ex fide, vel ex ratione doctus fuero
 sensum subtiliorem credere. *Trialo.* fol. 110.

† they

they were before. II. That in that venerable Sacrament the Body and Blood of CHRIST are not *essentially* nor *substantially*, nor even *bodily*, but *figuratively* or *tropically*: So that CHRIST is not there truly or verily in his own proper bodily Person. He declares that they are Errors, and repugnant to the Determinations of the Church. And that the true Faith is, That by the sacramental Words duly pronounced by the Priest, the Bread and Wine upon the Altar are transubstantiated, or substantially converted into the very Body and Blood of CHRIST; so that after Consecration there do not remain in that venerable Sacrament, the material Bread and Wine which were there before, according to their own Substances or Natures, but only the Species of the same, under which Species the very Body of CHRIST and his Blood are really contained, not only figuratively or tropically, but essentially, substantially and corporally; so that CHRIST is there verily in his own proper bodily Presence: And admonishes and very strictly inhibits that no one for the Future of any Degree, State, or Condition do publicly maintain, teach, or defend the two aforesaid erroneous Assertions, or either of them, in the Schools, or out of them, in that University, on pain of Imprisonment, and Suspension from all scholastick Exercises, and also on pain of the greater Excommunication: And that no one for the future do any way hear, or hearken unto any one who shall publicly teach, maintain or defend the two aforesaid erroneous Assertions on pain of the greater Excommunication, and other Penalties noted above.

This Decree was made in the Presence of xii Doctors who are said unanimously to have consented to it, of whom viii were of the Religious. However, the aforesaid Condemnation was publicly promulged in the Schools of the *Austins*, whilst

whilst Dr. *Wicliffe* was there himself sitting in the Chair and determining the contrary. But when he heard this Condemnation, he was, as it's said, put into some Confusion. But recovering himself he told the Chancellor, that neither he nor any of his Assistants were able to confute his Opinion. Afterwards he appealed from this Condemnation of the Chancellor to the King.

About this Time Arch-Bishop *Sudbury* being beheaded by the Rebels, *William Courtney*, Bishop of *London*, was translated to the See of *Canterbury* by the Pope's Bull, and had the Temporalities delivered to him *Octob. 23*. But being a Prelate that was very tender of doing any thing contrary to his Duty and Obedience to his spiritual Father and Patron the Pope, he scrupled so much as to have his Cross carried before him, or to do any thing almost that belonged to his Archiepiscopal Jurisdiction, before he had received his Pall from *Rome*, which was not 'till *May* the next Year. The Arch-Bishop had before shewn himself a violent Opposer of Dr. *Wicliffe*, and therefore no sooner had he received the Pall but he immediately set himself upon proceeding against him and his Followers.

A Parliament being holden at *Westminster* this Year, the *Wednesday* next after *John Port Latin*, or *May 7th*; Dr. *Wicliffe* in prosecution of his Appeal from the Chancellor of *Oxford's* Decree against him, presented his Complaint to the King and them as follows.

Please it to our most noble and most worthy King Richard, King both of England and France, and to the noble Duke of Lancaster, and to other great Men of the Realme both to Seculars and Men of holy Church that ben gathered in the Parliament to there assent and meyntene the few Articles or Points that ben sett within this Writing, and proved both by Authority and Reason; that Christen Faith and Christen Religion ben encreased, meyn-
ned,

June, 14
1381.

Sept. 27.

A. Bishop
Wake's State
of the Church
p. 313.

May 6th.

A. D. 1382.
Cotton's Abr.
P. 193.

MS. C.C.C.

ned, and made stable. With our Lord JESU CHRIST very God and very Man is Head and Mediate of this Religion, and shed his precious Heart Blood and Water out of his Side on the Cross to make this Religion persist and stable, and cleane without Error.

First, That all Persons of what Ryme, private Sects or singular Religion made of sinful Men may freely, without any letting or bodily Pain leave that private Rule or new Religion founden of sinful Men, and stably hold the Rule of JESU CHRIST taken and given by CHRIST to his Apostles, as far more perfect than any such new Religion founden of sinful Men. —

Secondly, That those Men that unreasonably and wrongfully have damned all this Counsell be amended of so great Error, and that their Error may be published to Men dwelling in the Realme. —

Thirdly, That both Tithes and Offerings ben given and paid, and received by that Intent, to which Intent or End both God's Law, and the Pope's Law ordained them to be paid and received; and that they be take away by the same Intent and Reason that both God's Law, and the Pope's Law ordained that they should be withdrawen. —

Fourthly, That CHRIST's Teaching and Belief of the Sacrament of his own Body that is plainly taught by CHRIST and his Apostles in Gospels and Epistles may be taught openly in Churches to Christen People; and the contrary Teaching and false Belief brought up by curled hypocrites and hereticks and worldly Priests ununning in God's Law *. —

* Sic MS.

Walsing-
bam, Hist.
Angl. p.
283,

This is represented as done with a Design to entice and draw into Error the Lords and Great Men. But it seems this was no way acceptable to the Duke of Lancaster; who however he thought fit

fit to countenance Dr. *Wicliffe* in his asserting the *Regale*, and opposing the papal Tyranny and Usurpation, did not like his disputing against the received Notion at that time of the real Presence, or Change of the Bread and Wine into CHRIST'S very Body and Blood. It's said therefore that the Duke, who is stiled, by the Writer of this Account, the faithful Servant of Holy Church, on receiving this Petition went to *Oxford*, and forbade Dr. *Wicliffe* to speak of that Matter for the future. But that he as little obeyed him as he had done his Ordinary, and began to make a Confession in which was contained all his old Error, but more privily under a various Covering of Words, in which he spoke his Conceit, and seemed to prove his Opinion: But that as an obstinate Heretick, he refused all the Doctors of the second Millenary in the Matter of the Sacrament of the Altar, and said that they had all erred, except *Berengarius*, whose Opinion is condemned *de consecrat. distin. 2. Ego Berengarius*, and himself and his Accomplices; and said openly that Sathan was loosed and had Power over the Master of the Sentences, and all who preached the Catholick Faith. Others tell us that the Duke of *Lancaster* having forbidden Dr. *Wicliffe* to appeal to the King, and advised him to submit himself rather to the Judgment of his Ordinary, *Wicliffe* being encompassed with Dangers and not knowing how to extricate himself, was forced to retract his Doctrine which he did at *Oxford* on a Day appointed in the Presence of the Arch-Bishop of *Canterbury*, the Bishops of *Lincoln*, *Norwich*, *Worcester*, *London*, *Sarum*, and *Hereford*, together with the Chancellor of the University, and very many Doctors, surrounded with a great Concourse of People. The † Confession was read

MS. in the

peruo. Frod

1634

Antiq. Ox

on p. 189. c. 2.

† This Confession was not drawn up till after the sitting of the Court at the preaching Friars, 1382.

by him in *Latin*. In it he at large explains his Meaning, how he understood the Body of CHRIST to be in the Eucharist or Sacrament of the Altar, viz. That this venerable Sacrament is naturally Bread and Wine, but is sacramentally the Body and Blood of CHRIST: The Confession being large I have put it in the * Collection. *Knyghton* has preserved another Confession of Dr. *Wicliffe's* concerning the same Matter, which seems to have been written about this Time. This is in *English*, and is as follows.

Knyghton de
eventi. An-
glie apud X
scriptores,
Coll. 2649,
2550.

We beleve as CRIST and his Apostolus han taugt us, that the Sacrament of the Alter white and ronde, and lpk tpl oure Brede o? oft unsacrede is verray Goddus Body in Fourme of Brede, and if it be broken in thre Parties os the Kirke uses, o? elles in a Thoul-land, everplk one of these Parties is the same Goddus Body, and rpth so as the Persone of CRIST is veray GOD and verray Man, verray GOD hede, and verray Man- hede rpth so as holp Kirke many Hundrith mynter has trowpde, the same Sacrament is verray Goddus Body and verray Brede: As it is foyme of Goddus Body and foyme of Brede as techith CRIST and his Aposto- lus. And therefore Seynt Poule nemeth it never but when he callus it Brede, and he be our beleve tok his Wit of GOD in this: And the Argument of Heretpkus agayne this Sen- tens, * lpth to a Cristene Man to assolve. [And right as it is Heresie to helibe that CRIST is a Spirit and no Body:] So it is Heresie so? to trowe that this Sacrament is Goddus Body and no Brede: so? it is both to gedur. But the most Heresie that GOD sufferde come tpl his Kyrke is to trowe that this Sacrament is an Accident withouten a Sub- stance, and may on no wyse be Goddus Body: For CRIST sayde bewitnesse of John that
this

* easy.

this Brede is my Body. And if the say that he
 this Skylle that holp Kyke hat bene in heresp
 many hundzed * Wpnter, Sothe it is, speci- * Years.
 ally sythen the fende was louede that was be-
 witnesse of Angele to John Euangelliste after
 a Thoulande Wpnter that CRIST was † ste- † ascended.
 nenpde to Heben. But it is to suppose that
 many Sepntes that dyede in the mene tyme
 befoze her Death were * purede of this Erroure. * freed,
 Owe holwe grete Diverstie is betwene us that
 trowes that this Sacrament is verray Brede
 in his Kynde, and betwene Heretikus that
 tell us that this is an Accident withouten a
 Sujet. For befoze that the fende fader of
 † Lespngus was lowlde, was never this † Lies.
 * gabbyng contrpbede. And holwe grete Di- * prating.
 versitie is betwene us that trowes that this
 Sacrament that in his kinde is veray Brede
 and sacramentally Goddus Body; and betwene
 Heretikes that trowes and telles that this Sa-
 crament map on none wple be Goddus Body.
 For I dare surly say that yf this were soch
 CRIST and his Sepnts dyede Heretikus, and
 the moze Partpe of holpe kirke belevyth nowe
 herespe, and befoze devout Men supposen that
 this Counsaile of Freres in London, was with
 the † Herpdene. For they put an Heresie upon † Hurricane,
 CRIST and Sepnts in hevyne, wherefoze the
 Erth tremblide. † Fay land mapnnus Voic † Faith, Land
 answerpde for GOD als it did in tyme of his Man's.
 Passione, whan he was dampnyde to bodelp
 Deth. CRIST and his Wodur that in gronde
 had destrypde all Heresies kep his Kyke in
 right Belese of this Sacrament, and move the
 King and his Rewme to aske Marp of his
 Clerkus this Offis that all his Possessioneres on
 pain of lespng all * her Temporaltes telle the * their.
 King and his Rewme with sufficient grownding
 what is this Sacrament; and all the Orders
 of Freres on payne of lesing her † Legians telle † Allegiance.
 H the

the King and his Retorne with gade grounding
what is the Sacrament: For I am certaine of
the thyzidde Part of Clergie that defendus thise
Doutes that is here laid, that they will defende
it on paine of her Upfe.

One would wonder that ever this Paper should,
by any that had seen it, be reckoned a Retracting
of Dr. *Wickliffe's*: Since he so openly main-
tains in it his Opinion of the Sacrament, de-
clares his Resolution to defend it with his Blood,
and censures the contrary as Heresy. But it seems,
it was not so understood by all Dr. *Wickliffe's* Ad-
versaries. For we are told that not only the Chan-
cellor himself Dr. *William de Berton*, but *John*
Hist. & An-
tiq. Oxon. p.
189. c. 2. *Tyffington* a Minorite Frier, *Thomas Winterton* an
Austin Frier, *John Wellys* a Monk of *Ramsay*,
Ughtred Bohon a Monk of *Dunholme*, and *Simon*
Seathry a Monk of *St. Albans*, all wrote against
it as soon as it was published. And very soon af-
ter, as we shall see presently, Dr. *Wickliffe* was,
by the King's Authority, expelled the University.

The new Arch-Bishop having now received his
Pall from Rome, which was delivered to him at
A.D. 1282. *Croydon*, May 6th this Year, he immediately ap-
plied himself to proceed against Dr. *Wickliffe* and
his Followers. He therefore called together some
of his venerable Brethren, or appointed a Court of
certain select Bishops, of Doctors and Batchellors
of Divinity, and of the Canon and Civil Laws,
to meet the 17th of this Month in the Monastery
of the preaching Friars, *London*. The Court be-
ing met, as it was going to enter on Business,
there happened a great and terrible Earthquake.
Whereupon divers of the Members were very much
frightened, and were for adjourning the Court till
some other time. But the Arch-Bishop being, as
he is stiled, ' a firm Pillar of the Church, a vali-
' ant Man, and zealous for the Church of God,
' comforted them by putting them in mind that in
' the Cause of the Church they should not be
' slothful,

MS. Hy-
peroo Boali.
163.

Spelman,
Vol. II.
Arch-Bi-
shop Wake's
State of the
Church, p.
313.

‘ Nothful, and that the Earthquake did indeed
 ‘ portend a Purging the Kingdom from Heresies:
 ‘ For as there are included in the Bowels of the
 ‘ Earth Air and noxious Spirits, and they are ex-
 ‘ pelled in an Earthquake, and so the Earth is
 ‘ cleansed, but not without great Violence: So
 ‘ there were many Heresies shut up in the Hearts
 ‘ of reprobate Men, but by the Condemnation of
 ‘ them the Kingdom has been cleared, but not
 ‘ without Irksomeness and great Commotion.’

The Process of what was here done tells us,
 that on the *first* Day of their meeting they had
 some *Conclusions* read to them, and that by their
 common Consent they declared some of them to
 be heretical, and others of them to be erroneous:
 These are as follows.

*Heretical Conclusions and repugnant to the
 Determination of the Church.*

1. That the Substance of material Bread and Wine remains after Consecration in the Sacrament of the Altar. 1.
2. *It.* That the Accidents do not remain without a Subject after Consecration in the same Sacrament. 2.
3. *It.* That CHRIST is not in the Sacrament of the Altar identically, verily, and really, in his proper corporal Presence. 3.
4. *It.* That if a Bishop or Priest be in mortal Sin he does not ordain, consecrate, nor baptize. 4.
5. *It.* That if a Man be duly contrite, all exterior Confession is useless and superfluous to him. 5.
6. *It.* Pertinaciously to assert that there is no Foundation in the Gospel for CHRIST's ordaining the Mass. 6.
7. *It.* That GOD ought to obey the Devil. 7.
8. *It.* That if the Pope be a Reprobate, and a wicked Man, and by Consequence a Member of the Devil, he has no Power over CHRIST's faithful Ones, granted to him by any one, unless perchance by *Cesar*. 8.

9. 9. *It.* That after *Urban* the 6th no one is to be received for Pope, but that we are to live after the Manner of the *Greeks*, under our own Laws.
10. 10. *It.* To assert that it is contrary to the Holy Scriptures, that ecclesiastical Men should have temporal Possessions.

Erroneous Conclusions and repugnant to the Determination of the Church.

11. 1. That no Prelate ought to excommunicate any one, unless he first know that he is excommunicated by G O D.
12. 2. *It.* That he who does so excommunicate is from thenceforth an Heretick or excommunicate Person.
13. 3. *It.* That a Prelate who excommunicates a Clergy-man who has appealed to the King and Council of the Kingdom, is a Traitor to G O D, the King, and Kingdom.
14. * 4. *It.* That they who leave off to preach, or to hear the Word of G O D or Gospel preached, because they are excommunicated by Men, are Excommunicates, and shall be accounted in the Day of Judgment Traitors towards G O D.
15. * 5. *It.* To assert that it is lawful for any Deacon or Presbyter to preach the Word of G O D without the Authority of the Apostolical See, or a Catholick Bishop, or any other, of which there is sufficient Proof.
16. 6. *It.* To assert that a Civil Lord is no Lord, a Bishop no Bishop, a Prelate no Prelate whilst he is in mortal Sin.
17. 7. *It.* That Temporal Lords may, at their Pleasure, take away temporal Goods from Ecclesiasticks who are habitually Delinquents; or that the People may, at their Pleasure, correct delinquent Lords.

** *In what Sense John Hus understood these two Articles may be seen in his Act in defence of them, Historia & Monu. Vol. I. p. 139, &c.*

8. *It.* That Tithes are pure Alms, and that the Parishioners may detain them because of the Wick-
edness of the Curates, and bestow them on others
at their Will. 18.

9. *It.* That special Prayers applied to a parti-
cular Person by Prelates or the Religious, are no
more profitable to that same Person than general
Prayers are *cæteris paribus*. 19.

10. *It.* That because any one enters on any pri-
vate Religion whatsoever, he is rendred thereby
the more unfit and unapt to observe the Commands
of GOD. 20.

11. *It.* That holy Men instituting private Re-
ligions whether of those who are endowed with
Possessions, or of the Mendicants, sinned in so
doing. 21.

12. *It.* That the Religious living in private Re-
ligions, are not of the Christian Religion. *A per-
nicious Error.* 22.

13. *It.* That Friars are obliged to get their Li-
ving by the Labour of their Hands, and not by
begging. *Condemned by Alexander IV.* 23.

14. *It.* That he who gives Alms to the Friars,
or to a preaching Friar is excommunicated, and he
that receives those Alms is excommunicated. 24.

It does not appear by the Record that Dr. *Wic-
liffe* was at all cited to appear at this Court; nor
any other besides Dr. *Nicholas Hereford*, Dr. *Philip
Rapyngdon* Canon Regular, and *John Ayshton*,
A. M. who were the principal Followers of
Dr. *Wicliffe*, and espoused his Opinions. The
Reason why † Dr. *Wicliffe* himself was not cited,

H 3

may

† Mr. Wharton says he was cited but that he refused to ap-
pear, being advised by his Friends that a Plot was laid by the
Prelates to seize him on the Road. And that his Cause was un-
dertaken by the Chancellor of Oxford, the two Proctors, and
the greatest Part of the Senate, who in a Letter sealed with
the

may probably be, his being a Member at that time, of the University who claimed the Privilege of being exempted from all Episcopal Jurisdiction. However the zealous Arch-Bishop found another Way to come at him. He got this Parliament a Bill to pass the Lords *against Preachers of*

Bishop Gibson's Codex.
p. 399.

Heresy, whereby it was provided, ' That the King's Commissions be made and directed to the Sheriffes, &c. according to the Certificates of the Prelates to be made in the Chancery from time to time, to arrest all such Preachers as preach Sermons containing Heresies and notorious Errors, as more plainly is found; and sufficiently proved before the Arch-Bishop of Canterbury, and the Bishops and other Prelates, Masters of Divinity, and Doctors of Canon and Civil Law, &c. specially assembled for this Cause; and also their Factors, &c. and to hold them in Arrest and strong Prison till they will justify them according to the Law and Reason of holy Church.'

But this Act having never had the Assent of the Commons, it was, on their Request, and declaring in the next Parliament, which met Octob. 6th this Year; that it was never their Meaning to be justified, and bind themselves and their Successors to the Prelates, no more than their Ancestors had done before them; revoked and laid aside.

Cotton's Abridgment.
p. 285.

Of this the Arch-Bishop seemed aware, and therefore obtained of the King a Grant, or Letters Patents, dated at Westminster, July 12th, whereby Authority and Power are given to the

the University Seal, sent to the Court, gave him a great Commendation for his Learning, Piety, and orthodox Faith. Appendix Cave's Histor. Liter. p. 51.

This Instance of the University's Kindness and Affection for Dr. Wickliffe makes it the more probable that the Testimonium given to him by the University four and twenty Years after was genuine, and not, as is pretended, the Forgery of Peter Pain, who put the University Seal to it unknown to the Chancellor, Proctors, &c.

Arch.

Arch-Bishop and his Suffragans to arrest and detain in their own Prisons, or any other, at their Discretion, all and singular who privately or publicly, from that time forward, preach the foresaid *Conclusions*, wherever they can be found, till they shall repent of the Pravities of those Errors and Heresies.

He likewise obtained Letters Patents from the King directed to the Chancellor and Proctors of the University of *Oxford*, dated the Day after the former, by which they were appointed Inquisitors-General, and directed that if they knew any within their Jurisdiction who were probably suspected to be in the Favour, Belief, &c. of any Heresy or Error, and especially of any of the *Conclusions*, publicly condemned by the Reverend Father *William* Arch-Bishop of *Canterbury*, by the Counsel of his Clergy, &c. and that if they found any who were so bold as to receive into their Houses and Inns Master *John Wickliffe*, Master *Nicholas Hereford*, Master *Philip Reppington*, Master *John Ashton*, or presumed to communicate with any of them, they should banish and expel them from the University and Town of *Oxford* within seven Days after the same shall appear to them: And that if any Man had any Book or Treatise of the setting forth or compiling of the foresaid Mr. *John Wickliffe*, &c. they should cause the same to be seized and taken: And the Sheriff and Mayor of *Oxford* for the time being, and all and singular the Sheriffs, Mayors, Bailiffs, and Ministers, and others his faithful Subjects, are required to be aiding and assisting to them in the Execution of these Presents.

The Arch-Bishop likewise wrote to *Robert Rigge* who was now Chancellor of the University, and commanded him to publish in *St. Mary's Church*, and in the Schools, in *Latin* and *English* the above-said heretical and erroneous *Conclusions*; and to forbid peremptorily any hereafter to preach or de-

Antiq. Ox.
on. p. 191.
c. 2.

send them, or any to admit to preach, hear, or hearken unto *John Wickliffe*, &c. who are vehemently and notoriously suspected of Heresie, or that they either aid or favour any of them; and that he should enquire in all Halls and Inns who favoured and promoted the said *Conclusions*, and oblige such as he discovered to retract them upon Oath. The Chancellor answered, that to do this was as much as his Life was worth. To which the Arch-Bishop replied, That the University must be a Fautor of Heresie, if she thus was the Occasion that Catholick Truths were not made publick. Which being backed with the King's Letters aforesaid, the Chancellor was prevailed with to promulge the Archiepiscopal Commands; on which the Seculars were so much incensed against the Religious, who, they said, would ruine the University, that many of them went in fear of their Lives.

At this time *Henry Crumpe* a Cistercian Monk, *Peter Stokes* and *Stephen Patrington Carmelite* Friers, distinguished themselves in opposing the *Conclusions* lately condemned by the Arch-Bishop, &c. This the Chancellor resented as a Disturbing the Peace of the University, and accordingly cited them to appear before him, and on their Refusal pronounced them contumacious, and suspended them from all School Exercises. Of this *Crumpe* complained to the King, who by his Letters to the Chancellor and Proctors, dated the 14th of this Month *July*, required them not to hinder or molest the said *Crumpe*, &c. in their opposing the foresaid Heresies and Errors.

Arch-Bi- The Arch-Bishop likewise wrote to *Peter Stokys*,
shop *Wake's* and sent him an Account of the Process lately made
State of the in divers Congregations on the Condemnation of
Church. p. XXIV heretical [and erroneous] Articles of
78. App. *John Wickliffe* and his Followers, and gave him a
Commission to publish them in the University. He
likewise wrote a *second* Letter to the Chancellor,
wherein

wherein he admonished him ' not to let or molest
 ' those Divines of the University, who concerned
 ' themselves in this Matter; and to suffer none
 ' hereafter to teach, maintene, preach or defend
 ' any such Heresies, or Errors in the Universitie;
 ' either within or without the Schools; and in par-
 ' ticular not to admit *John Wickliffe*, &c unto that
 ' Office of preaching, but to denounce the said
 ' Persons to be suspended.' But finding that all
 this did not answer his Purpose, and having a
 mind to make a strict Enquiry into and Process
 against Heresy in the University, the Arch-Bishop
 required his Clergy to meet in the Monastery of
 St. *Frydeswide* there on *November* 18. this same
 Year. I do not find that Dr. *Wickliffe* was at all be-
 fore this Convocation. But *John Astton* being strictly
 examined by them was restored to his School
 Exercises, and *Philip Repyndon* they compelled to
 abjure the condemned Conclusions. As to Dr. *Ni-*
cholas Hereford, he is said to have taken a Journey
 to *Rome*, and in Consistory before the Pope to have
 offered to defend the *Conclusions* lately condemned
 by the Arch-Bishop, &c. and to shew they were
 true and unreprouable, against all Opposers. That
 for this he was condemned to a perpetual Imprisonment;
 but being, after some time, released from
 thence, at the Instance and Importunity of some
 Lords about the Pope, he returned into *England*,
 where he had the same Punishment inflicted on him
 by the Arch-Bishop, being by him committed to
 Goal. Tho' others say, he yielded and submitted,
 and took on him the Habit of a *Cathusian* at
Coventry, where he ended his Life in the Monastery
 of St. *Anne*. But to return,

Antiq. Oxon. p. 193.
c. 1.

Knyghton
de event.
Angliz. C. 2657.

Hist. Univ. Oxon. p. 192.

Dr. *Wickliffe* in his Writings often speaks of this
 Court at the preaching Friars. He calls it *the*
Counsayle of Freres in Lendon with the Herydene;
 or the Earthquake Council. In a Defence which
 he wrote after the Condemnation of his Opinions
 in this Assembly, he takes Notice of their charging

MS. Hy-
peroo Bodl.
163.

ging him and his Followers with asserting, *That*
God ought to obey the Devil. ' Such Things, *says*
he, do they invent of Catholick Men, that they
 ' may blacken their Reputation, as if they held
 ' this Heresy, That *God is the Devil*, or any
 ' other open Heresy; being consequently prepa-
 ' red by false Witnesses to impose such Heresies on
 ' true Men, as if they were the false Inventors of
 ' them.'

In answer to the IVth heretical Conclusion with
 which he was charged, Dr. *Wichiffe* says thus.
 How Pray- Sophisters shal den know well that a cursed Man
 er of good both fully the Sacraments tho' it be to his damna-
 Men helpeth ing, for they ben not Autours of these Sacra-
 much. MS. ments, but God kepeth that Divinity to him-
 self; but of Prayers is all the contrary.

So with respect to the VIIth erroneous Con-
 clusion he observes, that *poor Priests* were standyng
 Of Servants with this Error, and that these false Teings
 and Lords. were put upon them to make Lords to hate them;
 MS. that these *poor Priests* destroyed most by God's
 Law rebely of Servants agens Lords, and
 charge Servants to be Suger tho Lords be
 Tyrants.

Hen. Whar-
ton's Preface
to Bishop
Peacock's
Treatise.

But ' to refute the Arguments of *Wichiffe*, and
 convince his Followers with solid Reasons, nei-
 ther the Ignorance of the Clergy nor the Badness
 of their Cause did then permit. It was accounted
 ' too great a Condescension in the Governors of
 ' the Church to confute the Mistakes, and inform
 ' the Judgments of their seduced People. Yet
 ' somewhat, at least, was necessary to dazle the
 ' Eyes of the unthinking Multitude, and to set
 ' them agens their Adversaries.' Nothing could
 be more effectual to this End than charging them
 with such open Blasphemy and sapping the Foun-
 dations of Civil Government: And setting the
 Doors wide open to the bold Insults of Libertines
 and Atheists, and the no less pernicious ones of
 ignorant Enthusiasts; But notwithstanding these
 Endeav-

Endeavours to blacken Dr. *Wickliffe's* Reputation, and the backing them with the Assistance of the secular Arm ; he still gain'd Ground in the Affections of the † People, and his Followers more and more increased. Altho' now being overpowered by Force, he was obliged to quit his Professor's Place, and retire to *Lutterworth*. Antiq. Ox. on. p. 190. c. 1.

† The Number of those who believed in his Doctrine very much encreased, and like Suckers growing out of the Root of a Tree, were multiplied, and every where filled the Compass of the Kingdom. Insomuch that a Man could not meet two People on the Road, but one of them was a Disciple of *Wickliffe's*.--- These were like their Master, too eloquent, and too many for other People in all Disputes or Contentions by Word of Mouth; being powerful in Words, strong in Pratling, exceeding all in making Speeches, and out-talking every body in litigious Disputations. *Knyghton de eventibus Angliæ, Col. 2663, 2665.*



C H A P. VII.

Dr. Wicliffe being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palsie, and cited to appear before the Pope. He writes a Letter to excuse himself, and has another Fit of the Palsie, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance and burning them.

A. D. 1382.

DR. Wicliffe being thus forced to leave the University and retire to his Parsonage at Lutterworth, he still continued his Studies and Endeavours to promote the Reformation of those Corruptions which he was convinced had been brought into Religion. About this Time Pope Urban VI. having his Title still questioned by the French, who adhered to Clement, and refused to acknowledge him to be lawful Pope; sent his Bulls to Henry le Spencer, Bishop of Norwich, to empower him to undertake the Croisade against the French, and promising to those who either went with him, or contributed towards the Expences of his Expedition, the same Indulgence which it had been customary to grant to those who go to the Assistance of the Holy Land. On this Encouragement, the Bishop met with abundance of Contributors, especially among the Ladies and Women who gave their Jewels, Necklaces, Rings, Dishes, Plates, Spoons and other Ornaments; and very many, as it was thought, gave more than they were able, that they might obtain the Benefit of Absolution for themselves, and their good Friends.

Walsingb.
Hist. Angliz.
p. 291.

Knyghton.
c. 2671.

Against

Against this *Croisado* of the Pope's Dr. *Wicliffe* published a particular Tract, and in another written about the same time blames the Pope for bringing The Seal or Banner of CHRIST on the Cross that is token of Peace, Mercy, and Charity, for to see all Christen Men for love of twaie false Priests that ben open Antichrist, for to meynrene their worldly State, to oppresse Christendom worse than Jews weren agens holp Alrit, and Life of CHRIST and his Apostles. Accordingly he asks, Why wole not the proud Priest of Rome grant full Pardon to all Men for to live in Peace, and Charity and Patience, as he doth to all Men to fight and see Christen Men?

Great Sentence of
Curse ex-
pounded.
c. 16.

It seems as if it were about this Time that Dr. *Wicliffe* published his Book entituled *The great Sentence of Curse expounded*: In which he plainly refers to the Arch-Bishop's condemning as erroneous this Conclusion, That *Temporal Lords may, at their Pleasure, take away Temporal Goods from Church-men, who are habitual Delinquents*. Men wondzen, says he, why they cursen the King and his true Officers that for Felony or Debt, or eschet taken his own Goods agens the Will of a false Priest Traitor out of these Granges, and taken no heed whether they don this by Procelle of Law or else by Extortion and Tirantrie. And it seemeth that they understonden this however it be taken wrongfully or justly, by their Damnation that they made at London in the Earth-shaking; where they saiden That it is Errour to seie that secular Lords may, at their Doom, take temporal Goods fro the Church that trespasseth by long Custom. If this be Errour, as they seyn falsly, then the King and secular Lords may take no Farthing ne Farthing worth, fro a worldly Clerk, tho' he owe him and his Liege Men never so much Good, and may well paye it and wole not. And thus the King shall be cursed if he do Righteousness in his Rewine on his Liege Men,
and

C. 19.

and bring a *Sathanas* out of his old kin, and
 These, which Thing the King is bounden for to
 do by God's own Will.

About the same time Dr. *Wicliffe* published the
Causes that menen poore Priests to receive not Benefices.
 The Occasion of this seems to have been, that in
 the Parliament which met in May, 1382. they
 had been represented by the Prelates as 'go-
 'ing from Countrey to Countrey, and from Town to
 'Town in certain Habits under Dissimulation of
 'great Holines preaching Matters of Sclaunder,
 'to engender Discord and Dissention betwixt di-
 'vers Estates of the said Realm as well spiritual
 'as temporal in exciting of the People, to the
 'great Peril of all the Realm: Whom they main-
 'tained in their Errors by strong Hand and by
 'great Routs.' In vindication therefore of these
 his Followers, Dr. *Wicliffe* shews that their going
 from Place to Place to preach was to profit mo to
 their own Souls and other Mens, and that the true
 Reason why they were charged with Envy, slan-
 dering of Prelates, and destroying of holy Church,
 was their * sad Reproovings of Sin. I have put
 the whole Tract in the Collection, &c. for the
 Readers Perusal.

* serious.
 N^o. 19.

Dr. *Wicliffe* lived but a little while after his Re-
 moval to *Lutterworth*, being seized with the *Palse*
 soon after he came thither; but of this Fit he was
 so well recovered as to be able to attend his Stu-
 dies; and preach as before. However he seems
 to have received this Advantage from it, that he
 was by it protected from any further Prosecution
 by his Adversaries. This was now attempted by
 Pope *Urban*, who cited him to appear before him.

A. D. 1382.

Coll. N^o. 18.

To this Citation Dr. *Wicliffe* return'd a Letter of
 Excuse, wherein he tells the Pope That if he might
 travell in his own Person, he wode with God's
 Will go to him, but that *CHRIST* had neded him
 to the contrary; and taught him to more obeishe
 to God than to Man: That he suppoles of the
 Pope

Pope that he will not be Antichrist and reverse CHRIST in this working to the contrary of CHRIST'S Will; for if he summons ageyns reason by him or any of his, and pursue this unskilful summoning, he is an open Antichrist. And undoubtedly he would not have been suffered to live so quietly as he did, had he not laboured under a Distemper which his Enemies hoped would soon put an End to his Life. And A. D. 1384. this it accordingly did two Years after, on *Coll. N^o. ** St. Sylvester's Day, the Vigil of the Circumcision^{19.} of the Lord, when he being in his Church of *Iceland de* *Lut-* *Histo. Brit.* *perworth* on H. || *Innocent's* Day hearing of Mass, a-
bout the Time of the Elevation of the Sacrament, he fell down, being seized with a violent Fit of the *Palsie*, and especially in his Tongue, so that neither then nor afterwards could he speak till his Death.

On this Occasion is Dr. *Wicliffe's* Memory unmercifully insulted by his Adversaries. Thus one *Walsingham* of them tells us, ' It was reported that he had *Hist. Ang. p. 312.* prepared Accusations and Blasphemies, which he intended on the Day he was taken ill to have uttered in his Pulpit against the Saint and Martyr of the Day, [*Thomas a Becket* ;] but that by the Judgment of GOD he was suddenly struck, and the *Palsie* siezed all his Limbs; and that Mouth which was to have spoken huge Things against GOD, and his Saints or Holy Church, was miserably drawn aside, and afforded a frightful Spectacle to the Beholders: His Tongue was speechless, and his Head shook, shewing plainly that the Curse which GOD had thundred forth against *Cain*, was also inflicted on him.' Tho' it seems a Report was all the Ground of this Cen-

|| *The Tinmouth Chronicle, and Walsingham say, that it was the Day after Decemb. 29. being the Feast of Thomas a Becket, whom the Romish Church stile a Saint and Martyr.*

sure,

*Coll. N^o. *** sure, which is quite spoiled if what *Horne* attests
 19. be true; that *Dr. Wickliffe* was siezed on *H. Innocents*, the Day before the Feast of *Thomas a Becket*. The Distemper of which *Dr. Wickliffe* died, is not an uncommon one. His Enemies might have remembred that Arch-Bishop *Isip*, *Dr. Wickliffe's* Patron, died of it: And that Arch-Bishop *Thomas Arundel*, who is stiled 'the loftiest Tower and an invincible Champion of the Church of *England*,' was soon after his condemning that excellent Person the Lord *Cobham*, seized with a Distemper in his Tongue, which swelled it so excessively, that it quite deprived him of his Speech and quickly put an End to his Life.

Walsingham
 ibid.

Usser de
script. verna.
 p. 164.

Wharton
Ap. Cave
Histo. liter.
 p. 51, 52.

Thus ended this great Man's Life which was full of Trouble, and, especially at the latter End of it, exposed to almost continual Danger. 'He was a Man than whom the Christian World in these last Ages has not produced a greater; and who seems to have been, placed as much above Praise as he is above Envy. He had well studied all the Parts of Theological Learning, and was well skilled in the Canon, Civil, and our own municipal Laws, and was endowed with an uncommon Gravity of Manners, and above all things had a flaming Zeal for *G O D*, and Love for his Neighbour. Hence arose that earnest and vehement Desire of restoring the primitive Purity in the Church in that ignorant and degenerate Age in which he lived. Which Desire he was notwithstanding so far from suffering to go beyond its Bounds, that he made it a Matter of Conscience to preserve all the Rights of Ecclesiastical Discipline untouched, and often blames the Religious, as they were called, for breaking in upon them, [by getting themselves exempted from the Episcopal Jurisdiction.] His excellent Piety, and unblemished Life, even the worst and most spiteful of all his Adversaries never dared to call in question: And his very excellent Learning

Learning and uncommon Abilities very many of
 them have sufficiently owned. And indeed in those
 Writings of his which are yet remaining, Dr. *Wic-*
liffe shews an extraordinary Knowledge of the
 Scriptures, for the Time he lived in ; discovers a
 very good Judgment, argues closely and sharply,
 and breathes a Spirit of excellent Piety. Nothing
 is to be found in him that is either childish or
 trifling, a Fault very common to the Writers
 of that Age ; but every thing he says is grave,
 judicious, and exact. In fine, he was a Man
 who wanted nothing to render his Learning con-
 summate, but his living in an happier Age.

Dr. *Wickliffe* being thus removed out of the
 Reach of his Enemies, they were resolved to be
 avenged of his Followers. For this purpose, 12
 Years after his Death, Arch-Bishop *Thomas Arun-*
del in the Convocation which met Feb. 26. that
 Year, condemned 18 Conclusions said to be taken
 out of *Wickliffe's Triologus*, and commanded Frier ^{Hen. IV.}
William Wodford to defend his so doing. ^{c. 15. A. D.}
 Four ^{140.} Years after this, Dr. *Wickliffe's* Adversaries got an
 Act to be passed by which any one was forbidden
 to ' presume to preach openly or privately with-
 out License of the Diocesan of the same Place
 first required and obtained: Curates in their own
 Churches, and Persons hitherto priviledged, and
 other of the Canon Law granted, only excepted:
 And it was ordained that none from thenceforth
 any thing preach, hold, teach or instruct open-
 ly or privily, or make or write any Book
 contrary to the *Catholic Faith*, or *Determination*
 of the *Holy Church*, nor make any Conventicles,
 or in any wise hold or exercise Schools. Also
 that none should favour such, but should within
 40 Days from the time of the Proclamation of
 this Statute, deliver to the Diocesan such Books
 or Writings of such wicked Doctrine and Opini-
 ons as they had. And he who offended against
 this Royal Ordinance, was to be arrested by
 I the

the Dioceſan, and proceeded againſt according to the Canons, and being conſiſt to be kept in Priſon, and fined at the Diſcretion of the Dioceſan: And if he reſuſed to abjure, or relapſed, he was to be delivered to the ſecular Arm, and burnt for the Terror of others.

A. D. 1407.

Cotton's Abr.

P. 456.

This Law was too cruel to meet with much Encouragement from ſo good a natured People as the *Engliſh*. And therefore about ſeven Years after this *Henry* Prince was ſuborned for, and in the Name of the Biſhops and Lords; and Sir *John Tiptott* the Speaker for, and in the Name of the Commons to exhibit a long and bloody Bill againſt the poor *Lollards*, wherein the Promoters of it ſhewed a moſt unlawful and monſtrous Tyranny: For they would have had it enacted, That every Officer or other Miniſter whatſoever might apprehend and enquire of ſuch *Lollards* without any other Commiſſion, and that no Sanctuary ſhould hold them: The Reaſon of which Severity is ſaid to be that they preach'd and taught againſt the temporal Livings of the Clergy, altho' they added Propheſies touching the King's Eſtate, and Whiſperings and Bruits that *K. Richard* was living, to inſinuate that the poor *Lollards* were guilty of theſe Practices, and thereby to incenſe the King againſt them.

A. D. 1408.

Biſhop Gibſon's Codex.

P. 405.

In the Year after this, Arch-Biſhop *Thomas Arundel* made a Conſtitution at *Oxford*, that from thenceforth none ſhall preach any Doctrine contrary to the Determination of the Church, nor call in queſtion what the Church hath determined upon pain of Excommunication *ipſo facto*, and ſubmitting to Penance; and of being for the ſecond Offence declared a Heretick. The Penance before-mentioned to be the Retraction of his Errors publickly in the Place where they were preached, and preaching and teaching without Fraud the Determinations of the Church.

It

It was likewise ordained that none should read *ibid.* p. 406, the Books of *John Wicliffe*, or of his Contemporaries, unless they be first examined and approved by one of the Universities, upon pain to suffer as a Promoter of Schism and Heresy. And that none should advance Propositions or Conclusions (tho' in the Schools) that tend to subvert the Catholick Faith, upon pain of the greater Excommunication till he confess his Fault and retract.

It was further ordained, That none should pre-*ibid.* p. 407, sume publicly or privately to dispute about Articles *determined by the Church*, or to call in question their Authority, or teach contrary to their *Determination*, and especially about the *Adoration of the glorious Cross*, the Worship of the Images of Saints, or Pilgrimages to their Places or Reliques; or speak against the Administration of Oaths in the Ecclesiastical and Civil Courts, in accustomed Cases and the usual Manner. It was likewise ordained, That because the University of *Oxford* was greatly infected with *Lollardy*, to the great Scandal thereof and of the Church of *England*, therefore every Head should enquire monthly whether any Scholar hath maintained Doctrines against the *Determinations of the Church*, and if he should find Reason to suspect any one, or that any Scholar was defamed of maintaining any such Doctrines, he should effectually admonish him to desist, and if after such Admonition he continued obsti-

† This seems to allude to the Formalities then used in taking an Oath which were these. The Person that swore was obliged to hold up his three middle Fingers, and put them on the Book, to signify the Trinity and the Catholick Faith; and the other two, viz. the Thumb and Little Finger, were to be put under the Book and held down in Token of the Damnation of Body and Soul, if he did not depose the Truth. And after having sworn he kneeled down and touched the holy Gospel Book, and kissed it saying, so help me G O D, and this holy Dome. Or so help me G O D, all Saints and the holy Evangelists. Fox's Acts and Monuments, Vol. II. p. 28. Bishop Gibson's Codex, p. 31.

nate, he should, besides suffering the other Punishments decreed, be *ipso facto* excommunicate, and expelled his College. That the Heads being found negligent herein shall be excommunicated and deprived, as also if they were detected of holding any the said unsound Doctrines. And that Offenders in any Case against the Constitution shall be incapable of Benefice for three Years, besides other Punishments at the Discretion of the Ordinary, according to the summary Methods of proceeding in Cases of Treason. And that Persons suspected of Heresy, being cited in due Form and not appearing, shall be summarily proceeded against, and Sentence shall be given according to the Crime.

Lastly, It was ordained, that no body hereafter should by his own Authority translate any Text of Holy Scripture into *English*, or any other Language by way of a Book, Libel, or Tract; and that no Book, Libel, or Tract of this Nature now newly composed in the Time of *John Wicliffe* or since should be read, either in Part or all, publicly or privately, under pain of the greater Excommunication, until by the Diocesan of the Place, or if the Case should require, by a provincial Council, the Translation should be approved.

A. D. 1414.
Ibid. p. 403.
404.

In the Parliament held 2 *Hen. V.* the *Lollards* are charged with great Rumours, Congregations, and Insurrections, here in the Realm of *England*, by their Excitation and Abetment, to adnul, destroy and subvert the Christian Faith, and the Law of GOD and holy Church within the same Realm of *England*; and also to destroy the same our Sovereign Lord the King, and all other manner of Estates of the same Realm of *England*, as well spiritual as temporal; and also all manner of Policy, and finally the Laws of the Land. It was therefore enacted, That all Officers at their Admission shall take an Oath to destroy *Lollardy*, and to assist the Ordinaries therein; That Hereticks convict shall forfeit their Lands and Goods and

and Chattels; That the Justices shall have Power to enquire of Offences against this Act, and to award a *Capias*, and the Offender shall be delivered to the Ordinary within ten Days, who shall not take the secular Indictments in Evidence, but commence new Process: That the Party may be let to Mainprise; That every Ordinary shall have Commissaries to receive Hereticks of the Sheriffs, who shall impanel sufficient Juries: And that a Heretick breaking Prison shall forfeit his Goods and Chattels, Lands and Tenements which he had the Day of his Arrest to the King, who shall have the Profits thereof until he yielden to the Prison from whence he escaped; only if such Person returned not to Prison, and died not convict, his Heirs were to enter on his Lands and Tenements after his Death.

These * wholesome Severities, as they were then called by the zealous Church-men, occasioned the learned Abridger of our Records to make the following Remark: That 'the Clergy, at this Time, ceased not to rage and roar after Christian Blood ' *tanquam leones rugientes*, and whosoever did the ' Fault, they put *John Porter* in the Stocks, and ' cried *crucify CHRIST* and deliver us *Barrabbas*; ' for now all horrible Mischiefs whatsoever were ' imputed to the poor *Lollards*.' Just as the biggotted and superstitious among the Heathens served the Christians, representing them as guilty

Cotton's
Abr. p. 559.

Tertullian,
Apolo. p. 26.

* William de Newburgh giving an Account of the cruel Usage of the Albigenes who fled hither for Refuge in King Henry II's Reign, viz. that they were burnt in the Forehead, and whip'd, their Cloaths being cut up to their Waists, and in that Condition, in the midst of Winter, turn'd out of the City, and every body forbid to shew them the least Pity, and so they perished with the Cold and Greeness of their Wounds: He adds, *Hujus severitatis pius rigor non solum a peste illa quæ jam irrepierat Anglia regnum purgavit, verum etiam, ne ulterius irreperet, incusso hæreticis terrore præcavit.* *Histor. Lib. II.* c. 13.

of all manner of Wickedness, and the Enemies of the Gods, of Princes, of the Laws, of good Manners, and the whole humane Nature.

That these hated and persecuted Men might no where be sheltered, but that all Persons might deny them Succour, Arch-Bishop *Crichley*, two Years after this in a Convocation held at *London*, made a Constitution which he sent to the Bishop of *London* and his other Suffragans to be put in Execution: Wherein he enjoyed all Suffragans and Arch-Deacons in the Province of *Canterbury*, with their Officials and Commissaries in their several Jurisdictions, diligently to enquire twice every Year after Persons suspected of Heresy: That where any reputed Hereticks were reported to dwell, three or more of that Parish should be obliged to take an Oath that they would certify in writing to the Suffragans, Arch-Deacons, or their Commissaries, what Persons were Hereticks, or who kept private Conventicles, or who differed in Life and Manners from the common Conversation of the Faithful, or who asserted Heresies or Errors, or who had any suspected Books written in the vulgar *English* Tongue, or who received, favoured, or were conversant with any Persons suspected of Error or Heresies. That the Diocesans, upon Information, should issue out Process against the accused Persons, and if they did not deliver them over to the secular Court, yet they should commit them to perpetual or temporary Imprisonment as the Nature of the Cause required, at least until the sitting of the next Convocation.

|| *B. Long.* This was a most effectual Way to ruine the poor *Wickliffites*. For that now an Inquisition was set upster in *Fox's* in every Parish, and Men were set at Variance Acts and Monuments. Vol. against their own Fathers and Mothers, and near-II. p. 34, 40, est Relations: So that often a Man's greatest Foes 41, 42, 43, were those of his own Household, and Blood. || Ac- 44, 47, 49, cordingly we find too frequent Instances, upon 50. Record,

Record, of the Brother detecting the Brother and Sister, the Husband the Wife, the Sons their own Father and Mother, the Servants their Mistresses, and Parents their own Children. It is no wonder therefore that many were informed of and brought before the Bishops, and forced either to abjure, or to suffer perpetual Imprisonment, or be burnt. By these cruel and unchristian Methods was the Great and Noble *John Lord Cobham*, about this time, betrayed and seized, and condemned to die as a Traytor to both God and the King, being hanged on a Gallows by a Chain fastned about his Middle, and roasted to Death by a Fire made under him; which was the first Noble Blood that was shed in *England*, on the Account of Religion, by Popish Cruelty.

But tho' these Barbarities, so reproachful to the Christian Name and Religion, terrified Men's Minds, and forced them to a quiet Submission: Yet they no way contributed to alter their Judgments, and settle their Belief. Nay it was very plain that, tho' by Authority, or the secular Arm, whereby they were devoted to Destruction, the *Wickliffites* were oppressed, they were not extinguished. For all it was made so capital to have even a Line of *Wickliffe's* Writings, there were those who had Courage enough to preserve them, and to take Copies of them: Altho' for the Crime of having them some of them were burnt alive with their little Books. And indeed how little these Cruelties served to convince Men, very plainly appeared, when, at the Reformation, about 100 Years after these Restraints were either moderated or quite taken off; the whole Nation, we see, whatever their outward Profession was before, unanimously, as it were, embraced these Principles, and shewed themselves very earnest in their Defence. Altho' we are now unhappily fallen into an Age that has lost its first Love, and is so generally corrupted both in Principle and Practice,

*Erasmii epistol. ad Adri-
anum. VII.*

*Polydor. Virgil. An.
Hist. p. 400.
Leland de
script. Brit.
p. 380.*

as to suffer the Opposition then made to Popish Tyranny and Superstition to be condemned, and the Cruelties used to force Men to approve of them to be palliated and discredited.

- A. D. 1415. At this time the Council of *Constance* sat, in which were condemned 45 Articles, said to be Dr. *Wicliffe's*, as Heretical, False, and Erroneous; and he himself was declared an obstinate Heretick, and his Bones ordered to be dug up, if so be they could be distinguished from the Bones of the Faithful, and cast on a Dunghill. This Sentence was not executed till 13 Years after, when Orders were sent by the Pope to *Richard Flemming* then Bishop of *Lincoln*, to take up Dr. *Wicliffe's* Bones and remove them. Whose Officers accordingly took them out of the Grave where they had lain undisturbed *four* and *fourty* Years, and burnt them, and cast the Ashes into a Brook adjoining, called *SWIFT*.
- A. D. 1428. the Faithful, and cast on a Dunghill. This Sentence was not executed till 13 Years after, when Orders were sent by the Pope to *Richard Flemming* then Bishop of *Lincoln*, to take up Dr. *Wicliffe's* Bones and remove them. Whose Officers accordingly took them out of the Grave where they had lain undisturbed *four* and *fourty* Years, and burnt them, and cast the Ashes into a Brook adjoining, called *SWIFT*.

All this Cruelty, the Reader can't but observe, was exercised on the poor unhappy *Wicliffites*, not only for their opposing the Faith of the Scriptures, as was pretended, but for their not submitting to the unexamined *Determinations* of Holy Church, and the absolute Authority of the same. They are charged with 'preaching and teaching openly and privily, divers new Doctrines and wicked heretical or erroneous Opinions, *contrary to the Catholick Faith builded on CHRIST, and blessed Determinations of the Holy Church* ——— *in Subversion of the said Catholick Faith, and Doctrine of the Holy Church.*' So that the *Determinations* and *Doctrine* of Holy Church are put on the same Level, and reckoned of equal Obligation with the Catholick Faith builded upon CHRIST. Nay, this Catholick Faith is affirmed to be such as *the Church hath sufficiently determined, declared and approved.* This was the Engine which about this time was set up, as most successful against the prevailing Growth of the
poor

2 Hen. V.

c. 15.

poor distressed *Wickliffites*. The Eyes of the unthinking Multitude were dazled with this Pretence, The Authority of Holy Church, and Infallibility of her Determinations. All the Arguments and Reasons of condemned Hereticks, tho' never so good and solid, were reckoned sufficiently answered, by its being asserted that they were contrary to the Determinations of Holy Church, to the Authority of which it was the Duty of all true Church-men to submit; and the Maintenance of this Pretence was esteemed the great Bulwark and Security of the Church. The Vanity of these Pretences Dr. *Wickliffe* discovered, and in this followed the Opinion of the most learned Writers of that Age, who maintained That 'the representative Church, or general Councils were not only fallible, but had sometimes actually erred;' That * the Pope and his Cardinals did often revolt from the Faith, or lead into Error themselves and their Churches; That 'the Decrees, and Definitions of the Church ought to be submitted to the Examination of every private Person; that no Article of Faith was to be received, which was repugnant to the Principles of Reason; and that not the Belief and Acceptation of the Church caused any Doctrine to be accounted true, and an Article of Faith, but the presupposed Truth of the Doctrine rendred the Belief of it rational and justifiable.' And all this was very necessary in an Age so fatally credulous and ignorant as to admit the Doctrine of the Church's Infallibility so far as to believe, That 'if it should happen that the Church militant and the Church triumphant disagreed in an Article of Faith, the Determination of the Church militant ought ra-

Mr. *Wharton* Pref. to a Treat. of Bishop *Pococke*, p. 35.
Wickliff. Trial. fol. 109,

* Quod si replicas ex hoc sequi quod papa & Cardinales sui frequenter in fide deficiunt ac se & Ecclesias suas saepe decipiunt, vera est conclusio sed dolenda. Trial. fol. 109.

‘ther to be followed.’ But notwithstanding the Extravagancy of this Assertion, it was so well calculated, like the Doctrine of Transubstantiation, for magnifying the Power and Authority of the Clergy, that he was look’d upon but with an evil Eye by them, and esteemed no Friend to the Church who was so hardy as to oppose it. And the Clergy being now backed by the Civil Power, made those they counted their Enemies but too sensible of the ill Effects of their having an ill Opinion of them. To use Dr. *Wicliffe’s* Words, they despisen, beaten and steen Chyristen Men made to the Image and Lykenes of the Holy Trinite. ——— That it were better to hem dwellen among heathen than in such Congregations.

Prologue c.
10.



CHAP.

C H A P. VIII.

Of Dr. Wicliffe's Opinions.

IN the foregoing Chapters I have, according to the best Light I could get, given a faithful Account of the Life of Dr. *John Wicliffe*, and the Sufferings he met with on account of the Opposition which he made to the Errors and Corruptions of the Age in which he lived. In doing this I have been obliged to mention some of the Opinions for which he was persecuted by the then Church Representative. But since they were afterwards so much misrepresented by his Adversaries, and so many others were charged upon him which were not so much as mentioned during his Life Time; I have thought it proper to add this Chapter, in which I intend to give as good an Account of them as I can get from those of his Writings which I have seen.

The Censure which the great *Melancton* passed on him is well known, and made great Use of by the Papists*. 'I have look'd, says he, into *Wicliffe*, who is very confused in this Controversy, [of the Lord's Supper;] but I have found in him many other Errors by which a Judgment may be

In præfata libro cui titulus Sententia veterum de cæna Domini inscrip. Frederico Myconio. To. I. p. 416, 417.

* Inspeci & Uniglephum qui valde tumultuatur in hac controversia, sed deprehendi in eo multa alia Errata, ex quibus judicium de spiritu ejus fieri potest. Prorsus nec intellexit, nec tenuit fidei justitiam. Ineptè confundit Evangelium & politica, nec videt Evangelium nobis concedere ut legittimis omnium gentium politiis utamur: Contendit presbyteris non licere ut possideant quidquam proprium. Decimas nullis vult solvi nisi doceantibus, quasi verò Evangelium vetet uti politicis ordinationibus. De dominio civili sophisticè & planè seditiose rixatur. Ad eundem modum de cena Domini sophisticè cavillatur publicè receptam sententiam.

made

F. Parsons made of his Spirit. He neither understood, nor
 3 *Conversi-* believed the Righteousness of Faith; he foolishly
ous, Part 3. confounds the Gospel and Politicks, and does
 c. 5. § 7. not see that the Gospel allows us to make use
 of the lawful Forms of Government of all Na-
 tions: He contends that it is not lawful for
 Priests to have any Property. He will have it
 that Tithes ought to be paid to none but those
 who teach, as if the Gospel forbade the Use
 of political Ordinances. He wrangles sophis-
 tically and downright seditiously about Ci-
 vil Dominion. In the same manner he cavils so-
 phistically against the received Opinion of the
 Lord's Supper.

De trad. Elsewhere he observes that *Wicliffe* plainly ra-
 hum. p. 127. ved in denying that it was lawful for Priests to
 In certis have any Property: That *Wicliffe* was mad in
 dispu. p. 330. thinking that the Ungodly could have no Do-
 minion.

Loci com- So again, in another Tract he says, That 'the
 munes; de *Wicliffian* Superstition which obliges the Mini-
 potestate ec- sters of the Church to be Beggars, and denies
 clesiaz. To. 2. that it is lawful for them to have any Property,
 p. 555. is pernicious and seditious.'

The same things were objected to him by the
 Papists as what they thought even Protestants
 themselves would not defend.

1. † 'That if a Bishop or Priest should give holy
F. Parsons Orders, or consecrate the Sacrament of the Aul-
 3 *Conversi-* tar or minister Baptisme, whiles he is in mortal
ous, Part 2. Syn: It were nothing available.
 c. 9. § 9. 10.

2. 'That it is, against Scripture, for any eccle-
 astical Ministers to have any temporal Possessions
 at all.

† These Articles are the 4th, 10, 11, 15, 17, 18. of those
 condemned by Arch-Bishop Courtney, &c. at the preaching
 Friars London, in 1382. tho' *F. Parsons* says 'They were some
 of *Wicliffe's* first Articles condemned at Oxford, about the
 Year of CHRIST 1380. and that after he published ma-
 ny worse.

‘ That no Prelate ought to excommunicate any Person ; except he know him first to be excommunicated by G O D. 3.

‘ That so long as a Man is in deadly Syn : He is neither Bishop nor Prelate. 4.

‘ That temporal Lords may, according to their own Wills and Discretion, take away the temporal Goods from any Church-men, whensoever they offend. 5.

‘ That Tythes are meere Almes, and detayned by the Parishioners, and bestowed where they will at their Pleasure. 6.

The *first* and *fourth* of these are to the same Purpose, and are vindicated by *John Hus*, who observes that the * Article consists of *three* Parts, 1. That a civil or temporal Lord is no Lord whilst he is in mortal Sin. 2. That a Prelate is no Prelate whilst he is in mortal Sin. 3. That a Bishop is no Bishop whilst he is in mortal Sin. The first of these he thus explains, That a civil or temporal Lord is not a civil Lord *apud Deum* or in G O D’s Account so long as he continues in mortal Sin. For this he quotes *Osea* 8. which he thus paraphrases, ‘ *They reigned, to wit, by Usurpation, and not by me who never approved of their Abuse of their Government. They were Princes, to wit, by Name or Title, and I did not know them, that is, I did not approve of their usurped Principality as to the Abuse of it.*’ And this seems very plainly to have been Dr. *Wicliffe*’s Meaning. In his *Tri-Adv. 3-*
logue, as it is quoted by *William Wodford*, he thus *ban. Wicle-*
writes. ‘ *In the 8th of Osea it is written of unbe-*
lieving Kings, They reigned, but not by me ; they
were Princes, and I knew it not, and it is added
as the Reason, of their Silver and their Gold have
lum. *Ang-*

* In the Article, as it was condemned by the Arch-Bishops are the Words Civil Lord, which are omitted by Parsons.

' they made them Idols, that they may be cut off.
 ' They who do not reign of G O D, and whom
 ' in bearing Rule he does not acknowledge :
 ' there is no doubt but they want a just Domini-
 ' on.' And therefore he concludes that ' It seems
 ' plain that no one in mortal Sin hath a true Do-
 ' minion over any of the Creatures *apud Deum* in
 ' the Sight of G O D ; but deserves to be called a
 ' Tyrant, a Thief and a Robber, altho' by Rea-
 ' son of some human Law, he retain the Name of
 ' a King, or a Prince, or a Lord.' In this Opi-
 ' nion he followed St. *Austin*, as has been before
 ' hinted, who is quoted by *Hus*, as asserting that
 ' *Omne quod male possidetur, alienum est, male autem*
 ' *possidet qui male utitur. Fidei homini totus mundus*
 ' *divitiarum est, infidei autem nec obolus.* To the
 ' same Purpose he elsewhere observes, If temporal
 ' Lords do Wrongs and Extortions to the Peo-
 ' ple, they ben Traytors to G O D and his People,
 ' and Tyrants of Antichrist.

Histo. &
 monumenta.
 Vol. I. p.
 161.

Ecclesie
 regimen.MS.

Dr. *Wicliffe*, its certain, always teaches Subjec-
 tion and Obedience to Princes. CHRIST, says
 he, and his Apostles weren most abesant to
 Kings and Lords, and taughten all Men to be
 suget to them, and serve them truly and wilfully
 in bodily Works and Tribute, and dread them
 and worship them before all other Men. — JESU
 CHRIST paid Tribute to Emperors; and
 commanded Men to pay him Tribute. And
 St. Peter commandeth in G O D's Name Chyisten
 Men to be suget to every Creature of Man either
 to King as moze high than oher, either to Dukes
 as sent of him to the Vengeance of Misdoers,
 and praising of good Men. Also St. Paul com-
 mandeth by Authority of G O D that every Soul
 be suget to higher Powers, for there is no Pow-
 er but of G O D. Princes ben not to the dread of
 good Work, but of evil Work. Wilt thou not
 dread the Potestats do G O D, and thou shalt have
 praising thereof. For he is G O D's Minister to
 them

Great Sen-
 tence of Curse
 expounded.
 MS. c. 11.

them to Good. Sothly if thou hast don Evil
 bread thou, for he beareth not the Sword without
 Cause; for he is God's Minister, Wengr into
 Wrath to him that doth Evil. Therefore tho'
 Need be ye lugeſt not only for Wrath but for Con-
 ſcience. Pay to all Men Debts, both Tribute,
 and Cuſtom for Things boyn about in the Lond,
 and bread and Honour and Love. And our Sa-
 viour JESU CHRIST ſuffered mekely painful
 Death of Pilate not extulſing him for his Juris-
 diction by his Clergy. And St. Paul profer'd him
 ready to ſuffer Death by Doom of the Emperour's
 Juſtice if he were worthy to Death, as Deeds of
 the Apoſtles techen. Accordingly he blames the
 Clergy of his Time for being Traitors to Kings and
 Lords in denying this Obedience, becauſe they
 pleaded to be exempt from the King's Jurisdiction
 and Chaiſtiſing, and refuſed to pay any Subſidie, or
 Tax; or helping of our King and our Rewme,
 without Leade and Aſſent of the worldly Prieſt
 of Rome. So true is what Dr. Wickliffe ſays of
 himſelf and Followers, that they deſtroien moſtly
 God's Law Rebelty of Serbants agens Lords,
 and charge Serbants to be lugeſt the Lords be
 Tyrants.

As to the 2d and 3d Parts of this Article, viz.
 that Prelates and Biſhops in mortal Sin are no Pre-
 lates and Biſhops, or that they do not ordain,
 confeſcate nor baptiſe; I have ſhewn before that
 Wickliffe denied the Charge, and expreſſly affirms
 that the Effect of CHRIST'S Ordinance is not ta-
 ken away by the Wickedneſs of thoſe that miniſter
 it; ſince, as he obſerves, † they ben not Autours
 of the Sacraments. What gave Oecaſion to his

How Pray-
 er of good
 Men helpeth
 much, MS.

† Unless a Christian Priest be united unto Christ by Grace,
 Christ cannot be his Saviour, nec sine falsitate dicit verba sacra-
 mentalia, neither can he speak the sacramental Words without
 lying, licet profint capacibus, tho' they are profitable to the
 worthy Receivers. De veri. scriptu. MS. p. 138.

being

being understood otherwise, seems to have been his affirming That wicked Mens Prayer displeaseth God, and barmeth themselves and the People. It was then said, That though Men be not worthy to be heard in praying for their own good Life, yet their Prayer is heard in merit of Holy Church, for they be Procuratours of the Church. To which Dr. Wickliffe replied, That this is a foul Sophisme, a foul and a sotill Detest of Antichrist's Clerks to colour their Sin thereby. For this Gloze is foule but contrary to God's Words, and none of these great holy Doctors knewen this feyned sotiltey of Words till the Fend was unbounden. Why shoulde God hear graciously such a cursed Man's Prayer? for he despiseth God in his holy Service, and falsly deceiveth Christen Men, and evil taketh the Honour of Priesthood agens God's Hells. For God commandeth by St. Paul that no Man take to him this Honour but he that is cleped of God as Aaron. And the People gesserh to find a true Servant of God and clepe of Life and debout to help them against their Sins, and Combrance of the Fend; and if he be not such he deceiveth foul Christen People.

Apologia.
c. 13.

But notwithstanding the Falseness of this Charge, the Enemies of the Protestant Name and Religion are continually repeating it, to expose Protestants as Enemies to all Order either in Church or State, and particularly as to the last, of very seditious and rebellious Principles. ' If, says Bellarmine, ' the King pleases to hear or read the Truth, he ' will find that the Doctrine [of murdering Prin- ' ces] which he objects to the Catholicks, is the ' Property of the Innovators; certainly of John ' Wickliffe an English-man whom the Protestants ' value, and whose Praises Fox and Crispin, Wri- ' ters of the new Gospel in England, have placed ' in a Chapter of their Books. In the eighth Sessi- ' on of the Synod of Constance, these Articles are ' condemned. A secular Lord or Prelate is no Lord

‘ Lord or Prelate so long as he is in mortal Sin. The
 ‘ People may, at their Pleasure, correct their Lords if
 ‘ they offend.’

On this Occasion I beg leave to give another *Usseri de*
 Instance of the Misrepresentation of Dr. *Wicliffe*’s *Christia. Ec-*
 Opinions by his Adversaries. In or about the *cle. suc. p.*
 Year 1254. the Friars at *Paris* published a Book ^{139.}
 which they called *the Eternal Gospel*. In this cur-

sed Book, as it is called by the University of *Paris*,
 the Gospel of CHRIST is compared with this
 Eternal Gospel, and is found to be less perfect
 and worthy; as the Light of the Moon is less
 than that of the Sun, and the Shell not so much
 worth as the Kernel. Against this Book *William*
St. Amour wrote, to oppose the Blasphemies con-
 tained in it: In which he attempted to shew that
 the Times he lived in were the last Times, or
 near approaching to them. This he does by enu-
 merating eight Signs, the first of which is, ‘ That
 ‘ some endeavour to change the Gospel of CHRIST
 ‘ into another Gospel, which they say will be
 ‘ more perfect, and better, and more worthy,
 ‘ which Gospel they call the *Eternal Gospel*, or
 ‘ the Gospel of the Holy Spirit; which, when it
 ‘ comes, will void or set aside the Gospel of
 ‘ CHRIST.’ This *Hen. de Knyghton* tells us, *De event.*
 ‘ was very exactly completed in *Wicliffe* and his *Anglia Lib.*
 ‘ Followers, who, he says, have changed the Gos- *V. fol. 2646.*
 ‘ pel of CHRIST into the *Eternal Gospel*, that is,
 ‘ the vulgar and common Mother Tongue, and
 ‘ so *eternal* because by the Laity it is reckoned
 ‘ better, and more worthy than the *Latin*.’

But to proceed. Dr. *Wicliffe* is charged with
 asserting that ‘ It is not lawful for Priests to
 ‘ have any *Property*, and that they ought to be
 ‘ Beggars; and that Tithes are mere Alms, and
 ‘ ought to be paid to none but those that teach
 ‘ or do their Office.’

|| Now it’s very plain from Dr. *Wicliffe*’s Wri-
 tings, that he thought it reasonable that a good *How Re-*
ligis Men
shulde kepe
certain Arti-
cles. MS.
Trial. fol. 76.

Of Priest-
hood. MS.

c. 2.

Of Clerks
Possess. MS.

c. 1.

† afford.

Short Rule
of Life. MS.

* Com-
mands.

|| lay.

Priest have reasonable Lihode to serbe God. Pay he allows it to be lawfull to have a moderate Provision besides the Necessaries of Food and Raiment. Accordingly he finds Fault with appropriating Parish Churches to over rich Houses, and putting there an Idiot, and giving him too little Lihode, and taking all the Profit to themselves. Dymes and Offerings he siles God's Part, and says that Clerks should live on them, and blames the Religious for making the Com-
mons to pay, that they may not be lothe to pay them to Curates. Accordingly he thus advises the Clergy of his Time. If, says he, thou be a Priest, and nameli a Curate, live thou holily, passing other Men in holy Prayer, and Devotion, and thinking, in holy Speaking, Countailing and true Teaching, and ever that God's * Wills, his Gospel, and Clerkes ben in the Mouth, and ever desir to draw Men thereto, and that the Deeds ben so rightfull, that no Man shall blame them with Reason, but that thine open Deeds be a true Book to all Suiers and letid Men to serbe God and do his Wills thereby. For an example of good Life, and open and lasting fireth more rude Men than true Teaching by waked Words. And wast not thy Goods in great Hoards of rich Men, but live a mean Life of poor Mens Alms and Goods both in Meat, and Drink, and Cloths, and the Remnant geve truly to poor Men that have not of their own, and may not labour for Febleness or Sicknes. And thus thou shalt be a true Priest both to God and to Men.

By all this it seems very plain that it was never Dr. Wickliffe's Meaning, that the Clergy should have nothing of their own, but be reduced to a State of Beggary. The Occasion of this Reproach seems to have been.

Great Sen-
tence of
Curse ex-
pounded.
MS. c. 14.

1. That Dr. Wickliffe observed, that we readen not in all the Gospel where CHRIST paid Tithes, or had any Man do so. — that in one Country is

is one manner of Tithing, and in another-latt
by is a contrary manner, and if Tithes weren
due by God's Commandment then every where
in Christendom shulde be one manner of Tithing.

2. He contended that People should pay their
Tithes and Offerings as they did within few
Years, to good Men and able, to great Worschip
of God, to Profit and Fairness of holy Church
fighting in Earth. — that those Things that
ben due to Priests shulden not be axed by
Strength, ne Violence, or Curking, but be ge-
ven freely without Exaction or Constrynging.

Complaint
to the King
and Parlia-
ment. MS.

3. He disliked that poor People should be con-
strained to find a worldly Priest, sometime unable
both of Life and Lunning, in Pomp and Pride,
Covetise and Envy, Glorony, Drunkenness and
Lechery, in Simony and hereby with fair Poes,
and jolly and gay Saddes and Brides, rishping
by the way, and himselfe uncosly Clothe and
* Peluse, and so suffer their Wives and Children
and their poor Neighbourhood perishe for Hunger,
Thirst and Cold, and other Distresses of the
World, as do to 200000 M. this day.

Ibid.

* sine Fur.

4. He showed that the principal Cause for
which Tithes and Offerings shulde be paid was Cu-
rates tching their Parishes in World and Ex-
ample. And that in many Cases Subjects may le-
fully withhold Tithes by God's Law and Man's
also; and that the Curates ben more cursed of
God for withdrawing of tching in World
and Deed in good Example, than the * Subjects
or People in withdrawing Tithes and Offerings,
when they don not well their gossly Office.

Of Clerks
Possessioners
MS. c. 25.
Of the Of-
fice of Cu-
rates. MS.
c. 5.

* This, Dr. Wisliffe tells us, his Enemies, in order to
make him odious to the Civil Government, represented, as if
he had taught that Servants or Tenants may lawfully
withhold Rents and Service fro their Lords, when
Lords ben openly wicked in their living. Of Servants
and Lords. MS.

Of the Order of Priesthood. MS. c. 19. Trial fol. 62. 5. He reproveth the Clergy of those Times for preaching and ministering the Sacraments for their winning, for seeking greater Salaries, and setting forth Fables and new Sorillities for vain Praise of Clergy. 'Before *Cesar*, says he, endow- ed the Church, no one took this Honour of the Priesthood upon him unless he was called of G O D. Whereas now Men aspire to the Pri- macy in the Church, to be honoured and re- spected of Man, or for the sake of worldly Gain.'

Of Clerks Possessionners. MS. c. 9. 6. He lamented the Abuse of the Church's Goods. The Angel, saith he, said full Sothe, when the Church was bowed, that this Day is Cleyned into the Church. For they that shulden be most meek and wisful poore, and in most Devotion and Mirrour of all worldly Vir- tues to worldly Men, ben now turned into Lu- cifer's Pride and Sathana's Cobetise, and Anti- christ's Hypocrisie, and Idleness, and ben Mirrour of all Sinnes, and no Tongue in this Life can tell the harms thereof.

Lastly, He disliked them Religious, &c. their having Lordships and Mannors, of which, at that time, so many were in the Hands of Ecclesiasticks, that it has been computed, they had little less than one half of the *Temporalities* of the Kingdom. Dr. *Wicliffe* therefore shewed, that in the old Law

Great Sentence of Curse expounded. MS. c. 18. Ecclesim regimen. MS. all Priests and Deacons, and Officers of the Temple weren sustained by Tithes and Offer- ings, and had none other Lordship. And that *Temporalities* belong to temporal Men. That Priest, Deacon or Curate schuld not be Lords by lordlyche Manner, to this understanding that Priests and Clerk schulden not fyght by material Proceßs, neither pleete nor scribe by worldly Manner against temporal Lords, taking from them secular Lordships. — That Prelates, nei- ther Priests ne Deacons schulde not have secular Office, such as Chancelloz, Treasurer, Pryvy Seal, &c.

By *Property* is meant 'the highest Right that a Man hath, or can have to any Thing, which is no way depending upon any other Man's Courtessie.' And this, as it has been observed, none in our Kingdom can be said to have in any Lands, or Tenements, but onely the King in the Right of his Crowne. Because all the Lands through the Realm, are in the Nature of Fee, and doe hold either mediately or immediately of the Crowne.' And if this be true with respect to Lands or Tenements, that no Man has strictly the Propriety of them, it must be much more so in the Case of Tithes, or Lands, or Tenements bestowed upon GOD, that is, given to such People as bestow themselves in the Service of GOD, for pure and perpetual Alms. For here is plainly a Condition implied in the very Donation. The Benefice is given for the Office. And thus much our own municipal Laws assert; That the Holy Church of *England* was founden in the Estate of Prelacy by the King, Earls, Barons, &c. to inform them and the People of the Law of GOD, and to make Hospitalities, Alms, and other Works of Charity in the Places where the Churches were founded, — and certain Possessions as well in Fees, Lands, Rents, as in Advowsons assigned to sustain the Charge.

Cowels
Law Inter-
preter v. Pro-
perty.

25 Edw. 3.
Stat. 6.

For the same Reason are the Tithes stiled *mere Alms*, because they are given to make Hospitalities and Alms. But Dr. *Wicliffe* no where, that I can find, asserts that the Tithes and Offerings are to be † detained by the Parishioners, and bestowed where they will at their Pleasure. He expressly limits this to *many Cases*; and in his Paper given in to the Pope's Delegates or to the Parliament,

† Decimæ prædiales non debent subtrahi, cum ad Ecclesiam pertineant, in cuius damnum factum præpositi non redundat. de veritate scriptur. MS.p. 430.

Great Sentence of Curſe
expounded.
MS. c. 19.

to Cases limited by Law, i. e. when the ſpiritual Head or Preſident fails in puniſhing them, or that the Faith of the Clerk is to be corrected. Nay he ſuppoſes that when the King, God's Vicar, juſtly taketh theſe Goods of holy Church evil occupied by *Sathanas* Clerks, he departeth them wiſely to juſt Men, to help of poor Men, and encreaſing of virtuous Life both of Priests, Lords, and Commoners.

Melancton further charges *Dr. Wicliffe* with neither underſtanding nor believing the Righteouſneſs of Faith; or Abſolution from our Sins through Faith in the Blood of CHRIST ſhed for the Remiſſion of Sins. But it is certain that no one can well ſay more than he does to keep Men from truſting in an outward Righteouſneſs, as contributing to the building of Cathedral Churches, the Curioſity of gay Windows, and Colours, and Paintings, and Babwyries; finding Wax to burn before Images, to the Neglect of Compunction of their Sins, and minding of heavenly Things, and doing their Alms to their poor Neighbours that ben bedrid, feeble, and crooked, and blind, and therewith have nought of their own. Thus he elſewhere obſerves, that as to Pardons and help Water, and Bleſſings of Biſhops it is a feigned Thing — and to blind the People, and make them other little to dread Sin; for that they truſt in theſe falſe Pardons, and not in God's Mercy, and their own very Repentance and good Life. As to *Merits* he ſhewed that it is never taught in all the Goſpel that Saints ſhew more holy Merits than were needful for their own Blifs.

Of Prelates.
MS. c. 9.
Attendite a
fermento Pha-
riſeorum.
MS. c. 4. 3.
Great Sen-
tence of Curſe
expounded.
MS. c. 9.

Oſto ſunt
in quibus ſe-
ducuntur
ſimplices.
MS.

Of Prelates.
MS. c. 43.

Trial, lib.
IV. c. 33.

Besides theſe Opinions, *Dr. Wicliffe* maintained it as probable, that the looſing of Satan commen- ced in the ſecond Millenary after CHRIST's Aſcen- ſion, and that after this looſing of him, the Church notably ſwerved from following after CHRIST.

Of

Of this he gives some Instances: As the Opinion that 'Grace may be bought and sold, as an Ox or an Ass, and as a Consequence of it making Merchandize with the buying of Pardons, and blotting out of Sin; the Error concerning the Eu-
 charist, that it is an Accident without a Substance: The giving the Preference to the Pope's Bulls, and neglecting the holy Scriptures.' From hence he dates the Rise of the several Seals of Friers, whom he calls the Tail of the Dragon, and compares to the Locusts which came out of the bottomless Pit, computing their Number here in England to be 4000, and that they yearly expended of the Goods of the Kingdom 60,000 Marcs.

Dr. Wickliffe defined the Church to be the Congregation of just Men for whom JESU CHRIST shedd his Blood. Of this Church, he says, CHRIST is the head, he is Saviour of the Body thereof, that is the great Multitude of all worthy to be saved. Elsewhere he distinguishes betwixt the veri Bodi of CHRIST and his medlid or feynid Bodi. Of the former he allows only such to be Members who shulden be saved. Of the latter he owns Hypocrites to be the medlyd Church, says he, that is that comprehendeth chosen Men to Blisse, and also hypocritis that shoulde be damned. So agen. Holy Chirch which is the gospil Body of CHRIST, is a Net which is not yet drawn to the Bynk. Therefore it hath evel Men * medlyd with good Men tyll to the Dome in which these shal be departed fro them. As Parts of this medlyd Church he reckons the † Clergy, secular Lords,

Ibid. lib. III. c. 7.

Ibid. lib. IV. c. 32.

Great Sentence of Curse expounded. MS. c. 2. Of wedded Men and Wives. MS. c. 3.

Prologue c. 12.

Ibid. c. 14.

* mixed.

K 4

and

† Thomas White, whom Walden calls Albus, who wrote about A. D. 1428. reckons three States of the Church militant, viz. The Clergy, Soldiers, Labourers or Mechanicks.
 This

Oke in qui- and Commons. Whereas, he observes, when
 bus seducun- Men speken of holy Church thep understonden
 aur. MS. anoon Prelates and Priests, Monks, Cannons
 and Freres, and all Men that have Crowns,
 tho they liven never so cursedly agens^t God's
 Law, and clepen not ne holden secular Men of
 holy Church tho they liven never so truly after
 God's Law, and enden in perfect Charite: But
 nethless all that shullen be saved in Blis of hea-
 ven ben Members of holy Church, and no mo-
 those ben Members of holy Church as ben good
 Christen Men, that keperth God's helts.

Great Sen- He maintained that the King hath a Jurisdic-
 tence of Curie tion and Power of the Persons of high Pre-
 expounded. lates and less Priests, and Goods of holy
 MS. c. 11. Church. That Solomon put down one high

Of Servants Priest and ordained another in his Place, and
 and Lords. outlawed the first without aying help of Clerks,
 MS. for Traiterie don to Solomon and his People:
 And Treason agens^t CHRIST and his Law,
 and his People, is moze then Treason agens^t
 an earthly King, and moze shulde be punish-
 ed. That as Peter and Paul techen, Lords
 ben ordained of God to venge Misdeeds and
 Misdoers, and to praise good Deeds, and good
 Doers. Then the moze that a Sin is, the
 * ought. moze * owen Lords to punish it. But the
 || lay or igno- Sin of Clerks is moze then the Sin of other
 rant. lewd Men, then Lords owen moze to punish
 Sin of Clerks then the Sin of other Men.

He opposed the making the Belief of the Pope's
 being Head of the Church, an Article of Faith
 and Salvation. Also Prelates, says he, maken
 Of Pre- many new Points of Belief, and seyn that is
 lates. MS. not enough to believe in JESU CHRIST. and to
 c. 14. be cristned as CHRIST teith in the Gospel of

*This Mr. Collier charges Wicliffe with, and ingeniously ob-
 serves. That the religious, impotent People, and others are
 excluded.*

Mark:

Mark: But if a Man believe that the Bishop of Rome be head of holy Church. And certes the Apostles of JESU CHRIST conscrepned never any Man to believe this of themselves, and yet they were certain of their saving in Heaven. How shulde then any sinful Wretch that wot never where he shall be damned or saved, conscrepn Men to believe that he is head of holy Church? Certes they conscrepn Men sometime to believe that a Devil of Hell is head of holy Church when the Bishop of Rome shall be damned for his cursed ending in Sin. So elsewhere he observes, That worldly Clerks maken blind Men believe that the Pope is head of holy Church, and the most holy father that may not sin, and he destroyeth the faith of holy Church, Meekness, Patience, and Charity, and Desire of heavenly Bliss. Therefore as the true Clerk † Robert Grossthead wrote to him, he is Cause well and Ground of Destruction of Chyristen faith, and good Religion, by making of evil Shepherds, and pyveledges and suffering of Sin; sith he may best destroy it, and most is holden thereto.

Great Sentence of Curse explained.
MS. c. 3.

Dr. Wickliffe opposed the Authority, which, at that time, was claimed to the Church. The Devil Satanas casteth by Antichrist, he says, and his worldly false Clerks to destroy holy Writ, and cristen Mens Belief, by asserting that the Church is of moze Authozite and Credence then is any Gospel. They seyn that Nicodeme and many mo witen the Gospel of CHRIST'S Life, and his teching, and the Church put them away and approved these four Gospels of Matthew, Mark, Luke and John. Then the Church might as well have put out these four and approved the other Gospelers; sith it was in free Will and Power of the

How Antichrist, &c. travailen to destroy holy Writ. MS. c. 2.

† Bishop of Lincoln, A. D. 1235.

Church to reprove and damnen which they
holden; and approve and accept which them
liked, and therefore men shulden belibe moze to
the Church then to any Gospel. To this Pre-
tence he replies, That these farrastying Hereticks
understonden by the Church the Pope of Rome,
and his Cardinals, and the Multitude of
worldly Clerks assenting to his Symony and
worldly Lordship over all Kings and Empe-
rors of this World: For else it were not to their
Purpose to magnify the Church as they now
don. That true Men seyn that the Clergy
that first was kunning and holy of Life was
stirred by the Holy Ghost to take these Gospels,
and chargin not cristen People with moos: Sith
these ben enow, and profitable at the full, and
ben figured in many Prophecies of God's
Law: And these four Witnesses were accept-
ed of the Holy Ghost to this Writing for ma-
ny Skills that we may [not] tell now. But
certes the Church might not have put away
these Gospels, and accepted the other, for then
it had done agens the Truth of JESU CHRIST,
and agens Charite of the Holy Ghost for to put
away these Witnesses that knew moze of God's
Privite, and weren holier of Life, and to take
Witnesses not so kunning of God's Doom, ne
so holy of Life, ne so meke, ne so stable in
Faith and Love of JESU CHRIST. So else-

Of Prelates, where he tells us, That our Prelates magnifie
MS. c. 15. themselves aboven JESU CHRIST, GOD and
Man: For JESU CHRIST commanded and
taught openly that Men shulde not geve Cre-
dence to him. but if he did the Works of the
Fadir of Heaben: But our Prelates chalengen
that we geve Credence to [them] where they
don well or evil, Also CHRIST seith to the
* Judge, Jews of himself that they shullen * deem a
† Judgement righteous † Doom, and not after the faae;
And in his Passion time CHRIST had a sinful
Barlot

harlot and cursed to hear Witness of Evil in cas if CHRIST had said Evil: But our Prelates that don Evil both in Deede, Speche and Thought, crien kenely that Sujets shullen not deme them though they don openly agens^t Charity. Also Paul biddeth that his Sujets demen that thing that he seith after that he was ravished into the thirde Heavⁿ; but our Prelates wolen not that we deem their Seying though it be contrary to God's Law openly.

He therefore says, Most Men wondzen why worldy Clerks cursen so fast for breaking of their own Statutes, Priviledges, and ward Customs, moze than for open breaking of God's Commandments; sith no Man is cursed of God only for breaking of his Vests, whatever worldy Wretches blaberen. And elsewhere, he stikes such Excommunications seyned Censures inflicted by Antichrist's Jurisdiction.

He affirms again and again, That Prelates and Priests ordeyned of God comen in the stead of Apostles and Disciples: and that CHRIST ordeined Priesthood.

He acknowledged Orders to be one of ' the seven Sacraments of Holy Church,' and thus defines them. ' Order is a Power given to a Clerk of God by the Ministry of the Bishop, to minister duly to the Church.' But he blames the extorting Money of those who came to any holy Order, for Barbour, Fees, and great Ransoms for Letters; ' the taking for writing and sealing of a little Scrowe with six or seven Lines twelve Pence or two Shillings. And says, that if it were need they mighten be shaven at a common Barber, and clippen all a Year for the Money that their Barbour taketh at once.' This he says is ' certainly foul Extortion.' He likewise asserted, That sending

Great Sentence of Curse expounded.
MS. c. 29.

Of Prelates. MS. a.
1, 2, 3.
Object. of Freres. MS.

Great Sentence of Curse expounded.
MS. c. 6.

Trial. fol. 124.

Great Sentence of Curse expounded.
MS. c. 6.

of

of these worldly Prelates is not enough, without sending of GOD, as St. Paul meneth.

Of Prelates. / He likewise blamed the Prelates of his Time for holding the Halwing of dead Stones or dead Earth, and other Ornamentes of the Church; as Vestments, Cloths, Chalis, and Oil and Crem more worthp than the Halwing and Blessing of the Sacrament of the Auter that is very CHRIST's Fleth and his Blood. — For, says he, they holden to themselves Halwing of Auter Stones, Churches, and Churchyards, and other Cloths of Church as more worthp and precious, and sufferen pooz Priests be they never so ununning and vicious against GOD, so that they speken not agens the Sin of Prelates, to make the Sacrament of the Auter each Day, as if that were les worthp and les precious. So elsewhere he observes, that whp that pooz Priests and lewd Men, in time of Need may lawfully baptize Chldzen, and not confirm them, is great Wonder among Men of Reason. — therefore to magnifie their State in Pride, and charging of Crissen Men they reserben this new confirming [blessing a young Child with a Bag and Oil] to themselves, and putten the more traveile, and more worthp and needful Sacraments on pooz Priests: And that in this they shewen their Vanitie and worldly Dignity.

He further complains, That Priests were forbidden either [to say Mass or preach the Gospel] in a Bishop's Diocesse unless they have Leave of that Bishop, and that they shall pay commonly for that Leave much Money, or else swear that they shall not speak against great Sins of Bishops and other Priests.

Of Oaths in quibus seducuntur. MS. He affirmed that these Terms venyal and deadly ben founden of new Men, withouten Auctoritie of holy Writt.

His

His Opinion of *Oaths* he thus expresses; **Lords** and **Bishops** exciten strongly Men to do **Idolatry**, for they sweren customabli, needlesli, and oft unabily and false, bi the **Members** of **GOD**, by **CHRIST** and by **Saintis**, inso-much that eche **Lorde** and **Bishop** compulsi maketh to hyme an **Idole** of some **Sepnt**, whom he worshipith moze then **GOD**. For comenly they sweren by our **Lady** of **Walsingham**, **Seinte John Baptist**, **Sepnt Edward**, **Sepnt Thomas** of **Canterbury**, and such other **Seintis**, and chargen moze this **Oth** then tho they sweren by the **holie Trinite**. And in al thys they honouren moze these **Seintis** than they honouren the **holy Trinite**. Though it were lesul to swere by **Sepntis**, this is **Idolatrie** to charge moze an **Othe** made by such **Sepntis**, than by **GOD Almighty**, either by the **holy Trinite**. — to swere by any **Creature** is to do **Idolatrie**. — to swere by a **Creature** is agens **GOD's** **Commandment**: And therefore **CHRIST** in the fifth **Chapiter** of **Mathewe** commaundyth to not swere bi **Heaven**, neither bi **Earth**, and undersondith by **Heaven** and **Earth**, **Creatures** of **Heaven**, and **Creatures** of **Earth**. And in al the olde **Lawe** it is not foundun where **GOD** grantyth to swere by any **Creature**, but only bi hys owne **Name**, oz bi himself. — To absteyne fro this needlesse and lesul, and to eschewe **Pypde** and speake honour of **GOD**, and his **Lawe**, and reprove **Spyne** by waye of **Charity**; is **Matter** and **Cause** now, why **Bishops** and some **Lords** slanderen Men, and clepen hem **Lowlardis**, **Heretiks**, **Reisars** of **Debate**, and of **Treason** agens the **King**.

Dr. Wickliffe owned the bitter **Pains** of **Purgatory**, and affirmed, That **seping** of **Mals** with **Clenness** of **holy Life**, and **byrenning** **Devotion** full much, and neer **Bonds**, most pleaseyth

Prologus,
c. 10.

On the
Pater noster.
MS.
Great Sen-
tence of *Curse*
exp. MS. c. 7.

pleaseth God Almighty, and profiteth to Chast-
 sen Soules in Purgatory. But in his Tract of
 the Chirche of CHRIST and of his Membris, &c.
 he thus writes, These, the Seyntis in Purgatorie,
 synen not of newe, but purge their old Synnes;
 and manie Erours fallen in prayinge for these
 Seyntis, and with thei alle ben dede in Bodie CRIST's
 Wordis mai be taken of hem; sue we CRIST in
 our Lyf, and late the Dede burie the Deede.

Ibid. c. 30.

He opposed the Notion, That the singing of
 special Prayers by Clerks. as famulety and be-
 nefactory shall turne to Men after their granting
 and limiting. Thus, he says, the rightfull De-
 ling of God for the good Life of Men is forget-
 ten, and Deling of unful Fools that knowen not
 the Ableness of Men, and rightfull Dorn of God
 is holden forth: And thereby mighty Men ben
 brought out of Belieue to Trust more in special
 praying and applying of unful Men, than in the
 rightfull parting of God, and Righteousness of
 their own Life, and by Trust of such special
 Prayers Lords understonden that they sholden be
 excused tho' they don Evil. He therefore affirms,
 That Priests of Religious that ben out of Cha-
 rity, and liven agens God's Commandments
 as in Glotony, Drunkenness and Enmity, and
 Pride, stirren God by their vain praying to
 Vengeance rather than Mercy.——that whoeber

How Sa-
 tanas and his
 Priests casten
 by three cur-
 sed Heresies,
 Gc. MS. c. 4.

liberty best, prayeth best; that a simple Pater No-
 ster of a Plowman that is in Charity is better
 than a Thousand Masses of covetous Prelates,
 and vain Religious full of Covetise, and Pride,
 false flattering and nourishing of Sin. That
 Prayer standeth principally in good Life and holy
 Desire to do God's Will——and in Word also.

He likewise opposed the introducing the New
 Song which, he says, they clepen † God's Ser-
 vice;

Of Prelates.
 MS. c. 11.

† This New Song was introduced by Osmond Bishop of
 Sarum, A. D. 1090. And about 1227 the same artificial
 Chauc.

vice, and which he describes by deschant, count-
 tre Note, and Organ. By these, says he, the
 Priests are lettred fro studying and preaching of
 the Gospel. So agen he observes, That Mattins,
 and Mals, and Evensong, Placebo and Dirige, and
 Commendation, and Mattins of our Lady were
 obtained of sinful Men to be sung with high cry-
 ing to lett Men fro the Sentence and understond-
 ing of that that was thus sung, and to maken Men
 weary and undisposed to study God's Law. For
 a King of Hebs, and of short Time then moze
 vain * Japes founden deschant, countre Note, and * Jells.
 Organs, and small treking that stirreth vain Men
 to dauncing moze than mourning. And therefore
 ben many proud and lecherous † Lords founden † Devourers.
 and dowed with temporal and worldly Lordships
 and great cost. But these Fools shulden dread the
 sharp Words of Austin, that seith, As oft as the
 Song liketh me more than doth the Sentence that
 is sung, so oft I confess that I sin grievously. And
 if these || Knackers excuse them by Song in the || Players or
 old Law, seye that CHRIST that best kept the Toyers.
 olde Lawe as it shulde be afterward, taught not
 ne charged us with such bodily Song, ne any of
 his Apostles, but with Devotion in Heart, and
 holy Life and true Preching, and that is enough
 and the best. But who shuld then charge us with
 moze sure Freedom and Lightness of CHRIST's
 Law? And if they seyn that Angels * hearen * Praise.
 God by Song in Heaven; seye that we kunnen
 not that Song, but they ben in full Victory of their
 Enemies, and we ben in perillous Battle; and
 in the Valley of Weeping and Mourning, and
 our Song letteth us fro better Occupation, and
 stirreth us to many great Sins, and to forget us

Chaunting was brought into the Church of Scotland by St.
 mon Tayler a Dominican Frier; at which Time St. Elred
 wrote against it, and very much exposed it.

selves :

selves: But our fleshy People hath more li-
 king in their bodily Ears in such knocking
 and tattering than in hearing of God's Law,
 and speaking of the Bliss of Heaven. For
 they wolen hire proud Priests and other leche-
 rous Lozels thus to knock Notes for many
 Marks and Pounds: But they wolen not
 gebe their Mins to Priests and Childzen to
 lerne and teche God's Law. And thus by
 this Robelrie of Song is God's Law un-
 studied, and not kept, and Pride and other
 great Sins mepnten'd, and these † sound
 Lords and People gessen to have more thank
 of God, and worshipsen him more in holding
 up of their own Robelries with great Cost
 than in Learning and Teaching and mepnten-
 ing of his Law, and his Serchants and his
 Ordinance. But where is more Deceit in
 Faith, Hope and Charity? For when there
 ben fourty or fifty in a Quert, three or four
 proud and lecherous Lozels shullen knock the
 most debout Service that no Man shall * hear
 the Sentence, and all other shullen be dumb,
 and looken on them as fools. And then
 Strumpets and Thieves praise Sire Jack, or
 Hobb and William the proud Clerk, how small
 they knacken their Notes, and seyn that they
 serben well God and holy Church, when they
 despisen God in his face, and letten other
 Cristen Men of their Devotion and Compunc-
 tion, and stirren them to worldly Vanity;

* Vibratam illam & operosam musicam, quæ Figurata di-
 citur, auferri placet, quæ sic in multitudinis auribus tumul-
 tuatur, ut sæpe linguam non possit ipsam loquentem intelligere.
Reforma. Legum, de divi. Offici. c. 5.

Non aliunde venit, quod in pagis & nonnullis etiam oppidis
 videmus tantam hominum ruditatem, tantam incitiam rei
 Christianæ, quam quod vocum & organorum strepitus fre-
 quenter audiant, sermonem evangelicum aut nunquam audiant
 aut perquam raro, *Erasmi. Epist. Lib. 29. Ep. 64.*

And this true Service of God is letted, and this vain knocking for our Holity and Pride is praised above the Moon.

He blamed some Priests for unwisely taking a Vow of Chastity, and defouling Wives, Widows and Maidens; and observes, That fifth Fornication is so periculous, and Men and Women ben so frail, God ordained Priests in the old Law to have Wives, and never forbidd it in the new Law, neither by CHRIST, ne by his Apostles, but rather appoybed it. But now by Hypocrisie of fends, and false Men, many binden them to Priesthood and Chastity, and forsaken Wives by God's Law, and * shenden Maidens, and Wives, and fallen foulest of all. For many ben Priests and Religious in doing and other for to have lustful Life and easy, young and strong of Complexion and faren well of Meate and Drink, and wolen not tradeille neither in Penance, ne study of God's Law: ne teching, ne labour with their Bonds, and therefore they fallen into Lecherie in divers Degrees, and in sin agens^t Kind.

Order of
Priesthood.
MS. c. 9.
Of wedded
Men and
Wives. &c.
MS.

* hurt,
wrong.

For the same Reason he lamented That many Gentlemens Sons and Daughters ben made religious agens^t their Wills when they ben Childzen withouten Discretion, for to have the heritage wholy to a Child that is most loved. And when they come to Age, what for dread of their friends, what for dread of Poverty in cas that they gen out, and for Hypocrisie and Flattering and fair + Behests of these Religious, and for dread of taking their Body to Prison, they baten not shew their Heart, ne leaven this State, tho' they knowen themselves unable thereto, and thereof cometh Lecherie, and sometime murdering of Men. Hence he says that such private Houses which prov. he God by a counterfeit Holiness, are

Ibid.

+ Promises.

Trial. fol.

71.

L

com

commonly the Best of the Devil. But he says, tho' Marriage be good and greatly commended of God, yet chaste Virginitie is better.

Of Pre- His Opinion of the sacerdotal Power of Absolution as it was taught in his Time, he thus expresses: Worldly Prelates blasphemen against God the Father of Heaven, for they taken upon them Power that is specially and only reserved to God, that is, absolving of Sins, and full Remission of them. For they taken on them principal absolving of Sins, and maken the People to believe so, when they have only Messengers.

43.

* Messengers.

* Sure.

† Regard.

selling as Vicars or * Messengers to witness to the People that God absolveth for Contrition; and else neither Angel ne Man, ne God himself absolveth, but if the Sinner be contrite, that is, fully have Sorrow for his Sins, and have Will rather to suffer Loss of Cattle, and worldly Friendship, and House, and bodily Death, than to do wittingly against God's Commandment and Will. And they chargen more their own Absolving, than Absolving of God. For if a Man come to their Schrist and Sacraments, they absolve him, and maken him * Sure, though the Man lie upon himself, and be not absolved of God. And tho' a Man be never so absolved of God for his entire Sorrow for Sin, and Charity that he hath now to God, they say he is damnable but if he be absolved of them, if he have Space thereto, though they ben cursed Heretics and Enemies of CHRIST and his People. And thus they taken little † Regard to God when he seith, In what ever Time a sinful Man hath entire Sorrow for his Sins, he shall be safe. These Prelates shulden preach this Contrition and Mercy of God, and Joies of Heaven, and the Peril of Schriste withouten Repentance, and Foulness of Sins, and great Pains of

of Hell, and Righteousness of God to make the People to see Sin, and keepe truly God's Commandments, and not deceyven them by their own Power of assaying, ne by false Pardon, ne false Prayers, and other Nobeltries besides God's Law.

Of Indulgences he thus Writes: Prelates, says he, discyplen soul Christen when by seynted Indulgencies or Pardons, and robben them cruelly of their Money. For they techen when that for Stations of Rome, and for gaining of Wras after sinful Mens Will, they shulden have a Thousand of Years of Pardon, and also Pardons withouten Number to Man's Understanding. And this Pardon is Forgiveness or Remission of Sins when Men ben verily contrite for all their Sins, by vertue of CHRIST'S Passion and Martyrdom, and holy Merits of Saints that they shiden more than was needful for their own Bliss. But this is taught never in all the Gospel, and never used it neithere Peter, ne Paul, ne any other Apostle of CHRIST. And yet they mighten, coulden and wercn in most Charity to teche and use this Pardons, if there had ben any such. For in CHRIST was all manner of good * Love, and good Life and Charity, and most after in his Apostles. And sith CHRIST found and taught all that is needfull and profitable, and he taught not this Pardon, then this Pardon is neither needful ne profitable. Also all Men that ben in Charity, ben Partners of CHRIST'S Passion, and of all good Deeds fro the Beginning of the World till the last End thereof by

* Learning.

¶ Quicunque orationem sequentem devotè direxit, promeretur 11,000 annorum indulgentiarum. Et per tot dies videt beatam virginem ante diem exitus sui per quot annos continuaverint. *Hora beatissima virginis Mariæ secundum usum Sarum. 1555.*

the most rightfull Deling of IESU CHRIST, as much as it is rightfull: And more shall no Man have for no Grant of any Creature of GOD, than for this Pope's Grant or Bishops neder the more of Pardon. Then ben Men great Fools that bren these Bulls of Pardon so deere, and maken them more busy to gotten them, than to keep the Becks of GOD, and to geve their Alms to the most poore and nedy Neighbour. For it semeth that they ben out of Faith, Hope and Charity: For they trusten to have no Thank to do their Alms after Unful Mens Will and Teaching, yea to rich Houses or rich Men that have no nede, than to do their Alms after CHRIST's Teaching and to most nedy Men. Also if the Day of Doom comen before these Thousand Years of Pardon comen out, then these Pardons ben false, for after the Doom shall be no Purgatory. But no Man wot how soon the Doom shall come. Notwithstand the Pope and his Officers in these Indulgencies presume to ben even with GOD in knowing certainly the coming of the Doom, and in departing of Merits to whom that they liketh. But both these ben unpropred to GOD, and then it is Blasphemy for any Creature to take this to him as both the Pope with his * Wyne. Also it semeth that the Pope and his ben out of Charity if there dwell any Soul in Purgatory. For he may with full Grace, withouren any other Cost, deliver him out of Purgatory, and they ben able to receive such Help with they ben in Grace: Then if he deliver them not out of Purgatory, him lacketh Charity. And if he have not Power to deliver all, then is he out of Charity, and Deceiber of Man's Soul; with he teacheth that his godly Treasour is endlesse in reche, and is never the less though he parted it generally among all. Also it pasceth Mans knowing what is GOD's Doom to such Souls, then it seemeth a great Pride for a Unful Man to make him certain and Master of GOD's

* Men or
Family.

G O D's Doom that he knoweth not. Also these
 Pardons gon not for Charity, but for worldly
 & Dirt; as it seemeth. For if Pardon shulde be
 granted; it shulde be granted for to make Peace
 and Charity, and not for to make Dissention and
 Wars, and Chyssen Men to † slen his Brother; † kill, slay.
 and for to stir Men to keep G O D's bests, and
 not to do after singular Will or Worldly Profit
 of unskill Men that seken their own Worshipp or
 worldly Winning moze than saving of Chyssen
 Soules; and for to say the Pater Noster that
 CHRIST made himself; and not for singular
 Prayers made of us selves for Love of an earthly
 King. But in all this is the contrary don as
 Men seyn in Dedde; wherefoze it is all out of
 Charity, and then it is nought worth. Also if
 this Pardon be an heavenly Gift and godly, it
 shoulde be gyven freely as CHRIST teacheth in the
 Gospel, and not for Money, ne worldly Goods,
 ne fleshy Labour. But if a rich Man wole bie
 dere the Bull, he shall have a Bull of Pardon
 with Thousand Peres though he be cursed of G O D
 for his unful Life; and a poze bedrid Man that
 hath no Money, and may not travelle to Rome,
 or to such another Place, he shall have no Pardon
 of the Pope, tho' he be holy and full of Charity.
 Then arh this Pardon shoulde be freely geven, if
 there any such be, it is Theft, Robberie to take
 thus much Gold theretoze. But these Hypocrites
 seyn that they taken nothing for Pardon, but for
 the Bull that is seled. Certes a little dedde Lead
 costeth many Thousand Pounds by Year to our
 poze Lond. Siker they disceyven the People and
 japeen them. For they sellen a fat Goose for little
 or nought, but the Garlick costeth many Shil-
 lings. Also, this feyned Pardon disceyberh many
 Men: For rich Men trusten to see to Heaven
 thereby withouten Pain, and theretoze bzeaden
 the Sin the less; and of very Contrition and
 leaving of Sin, and of doing Alms to most

* truly.

† much.

* securely.

Great Sen-
tence of Curs-
expounded.
MS. c. 6.

Ibid.

Of wed-
ded Men and
Wives. MS.
c. 1.

need; Men is little spoken of. For if it were
* sofly tolde this Pardon shoulde be set at nought.
Great Fallnes is this to magnifie the Pope's
Power so f mychel in Purgatorie, that no Man
hers can terche by holy Writt ne Reason. With
we seen in this Worlde that a little Harlot des-
pise the Pope and greieth his Lordship, and
gett he doth all his might, all his Wills, and all
his Will to be benged upon such a poore Harlot.
Then it seemeth for many Skills that this feyn-
ed Pardon is a foule Merchandize of Antichrist's
Clerks to magnifie their feyned Power, and to
getten worldly Goods, and to make Men brede
not Sin, but * likerly to wallow therein as
hoggs.

As to *Confession*, Dr. Wickliffe taught that Confession
made to true Priests, and witty in God's Law,
doth much Good to sinful Men, so that Contriti-
on for Sins besoge don cometh therewith, and good
Life, and keeping God's helts, and Works of
Mercy done to poore Men sue after.

He calls *Extreme Unction* the Sacrament of the
last Anointing, and blames covetous Priests for
axing greedily Money for it.

So he kills *Matrimony*. This bodily Matrimo-
ny, says he, is Sacrament and Figure of the
gostly Wedlock between CHRIST and holy
Church, as St. Paul seith. Also, this Wedlock
is nedeful to save Mankind by Generation to the
Day of Dome, and to restore and fulfill the
Number of Angels damned for Pride, and the
Number of Saints in Heaven, and to save Men
and Women fro Fornication.

Heresie he defines to be Error meynテナ-
agent holy Writt, and that in Life and Con-
versation, as well as in Opinion.

|| It seemed to Dr. Wickliffe probable that so many Men
should be saved, as there were Angels that fell, and Men cre-
ated whilst the State of Innocence continued. *Dialo* for. p. 2.

In

In his Trilogie he thus delivers his Opinion of the Necessity of future Events. *Fol. 56.* "Quoddam scriptum meum de *necessario*, recolo me dimisse in libro primo; quod *omnia quæ eveniunt absolute necessario eveniunt*. Et sic *DEUS* non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam *desendi* constanter huius oppositum, nec claret adhuc mihi demonstratio quæ hoc probat, ideo nec communiter hac cautelâ, mihi proposito tanquam possibili uno, quod non est de facto. Suppono hoc tanquam possibile, si *DEUS* voluerit. Sed quia non scio quod *DEUS* determinavit oppositum, & scio quod multa sunt de facto quorum dubia & sententias ignoramus; ideo ne evagemur superflue in incerto, vellem quod tractaremus de veritate possibili quæ est de facto, cum multas tales culpabiliter ignoramus. — Cum ergo in ignorantia *DEI*, in variatione suæ volitionis, vel rei *ibid. fol. 59.* impediens, non potest obstaculum evenire, relinquitur quod propositum *DEI* oportet necessario adimpleri, & sic *omnia futura* necessario eveniet. †

In the same Book he moves the Question concerning the Salvation of a Baptized Infant, and says, he dares not determine on either Side. His Words are ' *DEUS*, si voluerit, potest damnare infantem talem sine injuriâ sibi factâ, & si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem, vel evidentiam in ista materia acquirendam, sed ut mutus subiticeo confitens humiliter meam ignorantiam, verbis conditionalibus usitando, quod non claret mihi adhuc, si talis infans a *DEO* salvabitur vel damnabitur.' *Fol. 120.*

† Quamvis omnia futura de necessitate eveniant; *DEUS* tamen vult quod bona servis suis eveniant per medium quo oratur. *Expos. de qua, MS. p. 81.*

By this Account of Dr. *Wickliffe's* Opinions, which I have faithfully given the Reader in his own Words, he will be enabled to judge how little Care his Adversaries have used, either to be informed themselves exactly of what he taught, or to give a just Representation of it to others. Of Coll. N^o. 20. which, I think, the Paper which I have put in the Collection, which was drawn up by some of his Followers after his Death, is an additional Proof.



C H A P. IX.

Of Dr. Wicliffe's Writings.

AS Dr. *Wicliffe* was very diligent and frequent in reading his Divinity Lectures, and preaching: So he wrote and published a great many Tracts. Infomuch that we are assured a certain Bishop wrote out of *England* that he had got two very great Volumes of them, which seemed to him as large as *St. Austin's Works*. *Subinco Lepus* Bishop of *Prague* burnt 200 Volumes of them very finely written and adorned with costly Covers and Gold Bosses, for which Reason, I suppose, they belonged to the Nobility and Gentry of † *Bohemia*. Many of these Tracts he first published in *Latin*, and afterwards in *English*. For which he is thus complained of; That 'not being content to have filled Books written in *Latin* with his Heresy, he also out of them composed Books written in his Country's Language,

Coebles Hist.
Huffit. lib. 1.

Subinco Hist. Bo-
hemo. apud
Fasciculum
rerum. Vol. I.
p. 297.

Polydore
Vergil. Hist.
Angliz. lib.
19.

† The Names of the Books wrote by Dr. Wicliffe, which were carried into *Bohemia* and burnt there, are as follows.

1. Dialogus.	8. De Hypotheticis.	12. Super Evangelia sermones per circulum anni.
2. Trialogus.	9. De individuatione temporis.	13. De dominio civili.
3. De incarnatione verbi divini.	10. De probationibus propositionum.	14. Decalogus.
4. De corpore Christi.	11. De universalibus.	15. De simonia.
5. De Trinitate.		16. De Attributis.
6. De Ideis.		
7. De materia & forma.		

Of these John Hus tells us N^o. 6, 7, 9, 10. treated of humane Sciences. *Hist. & Monu. Jo. Hus.* Vol. I. p. 113.

and

and forthwith published them, that he might make even the Country People skilful in his mischievous Superstition; and that he had his End.' For this Reason all People were very strictly forbidden to read any of Dr. *Wicliffe's* Writings, and very diligent Search was made after them, especially those in *English*. The Pope excommunicated all those who kept any of them, so that it was more than Capital to preserve even the least Title of them from the Flames. By these Cruelties People were very much restrained from the publick Use of any of *Wicliffe's* Books, insomuch that *Leland* tells us he never saw any more of them than the eight following.

Leland de
scrip. p. 380.

Ibid.

- | | |
|------------------------------------|--------------------------------|
| 1. <i>De rebus Sophisticis.</i> | 6. <i>De Cæna Domini.</i> |
| lib. 3. | 7. <i>Trilogus.</i> |
| 2. <i>De mandatis.</i> | 8. <i>De reatibus univers-</i> |
| 3. <i>De legibus & veneno.</i> | <i>salibus.</i> |
| 5. <i>De paupertate Christi.</i> | |

Script. Ca-
ta. cent. 6.

The largest and most particular Account of Dr. *Wicliffe's* Writings is given us by Bishop *Bale*, tho' a great many of them he tells us he never saw himself, but took the Titles of them from the Writings of those who wrote against Dr. *Wicliffe*. I shall therefore transcribe this Account given by Bishop *Bale*, only adding where they are to be found, or in what Libraries those of them which are yet in MS. are: And supplying the Defects of it by an Account of such Tracts in our Libraries, which are said to be Dr. *Wicliffe's*, of which Bishop *Bale* gives no Account.

1,

Trilogorum suorum lib. 4. Cum locutio ad personam multis. This Book was printed some where in Germany, A. D. 1525. in 4° without any Name of Place or Printer, with the following Title. IO. WICLEFI viri undequaque piis. dialogorum libri quatuor, quorum primus civitatem, & ideas tractat.

tas. Secundus universarum creationem complectitur. Tercius de virtutibus. vitisq[ue] ipsis contrariis copiosissime loquitur. Quartus Romæ ecclesia sacramenta, ejus pestiferam dotationem, Antichristi regnum, fratrum fraudulentam originem atque eorum hypocrisim, variaque nostro ævo scitu dignissima graphice perstringit, quæ ut essent inventu facilia singulorum librorum tum caput, tum capitis summam indice prænotavimus MDXXV. The Copies of this Book, having been destroyed by the Papists, are so rare that the learned Mr. Wharton thought that in the Library of Trinity College in Cambridge, the only Copy in England. But his Grace the Arch-Bishop of Canterbury has another in his Noble Library collected by himself, of which, by his Grace's Favour, I had the Perusal. And the learned Mr. Evans was so kind as to communicate to me another Copy of the same Book, which formerly belong'd to Bishop Simon Patrick.

De religione perfectorum lib. 3. *Si Episcopus in confirmatione.* 2.

De Ecclesia & membris. lib. 2. *Suppositis dictis de fide catholica.* 3.

De Diabolo & membris. lib. 1. *prout omnipotens Deus in trinitate.* A Copy of this in English is in the Collection in C.C.C. in Cambridge, with this Title, *How Satanas and his Priests, and his seined religious casten by three cursed Heresies to destroy all good Living, and meyntening all manner of Sin.* It thus begins. *As Almighty God in Trinity ordeineth Men to come to the Bliss of Heaven.* — Bibli. Bodlei. Archi. A. No. 3849. P. 58. c. 20.

De Christo & Antichristo. lib. 2. *Egressus JESUS de templo,* Mattheus. 5. See No. 13.

De Antichristo & membris. lib. 2. *Quemadmodum Dominus JESUS ordinavit.* 6.

Literæ de Antichristo lib. 1. *Nota quod Antichristus 4 corn.* 7.

Sermones in Epistolas. lib. 4. *Circa Epistola sententiam dicendum.* 8.

In

In the publick Library in Cambridge is a *MS.* in 4°. 349.4. with this Title, *An Exposition on the Epistles for Sundays throughout the Year.* It is in English.

Claudian
D. VIII. 2.

Sermones in Evangelia. lib. 3. Bishop Bale seems never to have seen this. In the *MS.* Volume aforesaid in the publick Library at Cambridge, is an Exposition on the Gospels, &c. In the Cotton Library are Homilies in English on the Epistles and Gospels. The first Epistle is for the sixth Day after the Nativity of CHRIST, Gal. IV. *Quanto tempore heres parvulus est.* The Homily on which begins thus, Poule telleth in this Epistle what Freedome Men sholden use, and lete Service of the old Law. The Gospel is, *Vidit Johannes Ihesum venientem ad se.* Jo. 1. This Gospel telleth a Witness how Baptist witnessed of CRIST, both of his Godhede and samel of his Manhede.

E. 1567,
1601..2

In the King's Library is a Volume of English Homilies on the Epistles, and another on the Gospels, they both begin with the first Sunday in Advent, and in the latter the Gospels are written in English.

10. *In Evangelia festivalia* lib. 1. *Hoc Evangelium historica narrat.*

11. *In Evangelia ferialia* lib. 1. *Principium Evangelii Jesu Christi.*

12. *In Evangelia Dominicalia.* lib. 1. *Homo quidam erat dives &c.*

13. *In commune sanctorum.* lib. 1. *Ego sum vitis vera vos palmites.* This Book is in the *MS.* Library of CCC. Cambridge K. 15. 4°. It consists of two Parts. In the first are 31 Homilies on several Texts promiscuously chosen; the first of which is *John xv. 5.* and begins thus. As comyn thing is better and before other things, so this Gospel that is red in comyn Sanctuary shulde Men knowe sumwhat, specially Priests, for it is a soule thing that Priests speke as Pies, and know not their own Mois more than dom Beets, and specially what they reden Belebe of holy Church. In

In the *second Part* the Saint is generally specified on whose Festival the Homily is made. The first Homily is on *Mat. xxiv. Egressus Jesus de templo*. It thus begins, this Gospel tellith myche Wisdom that is hid to many Men, and specially for this Cause that it is not all red in the Church. See N^o. 5.

In the same Volume is an imperfect Tract, entitled PARDON. It originally consisted of five leaves, but *four* are cut out, so that only one Side is now remaining, which begins thus: O Christen Men, in the Beleve of CRIST that thenken for to have Pardon, loke what Pardon, and who may gif Pardon, and who receyvereth Pardon, and how it shulde be geven, and thane examine Pardon and her. Bultis, and wher thei be groundide in Feith and Charitie.

De Dominis & servis. lib. 2. *Servi primum iuste ac libenter.* This Tract is in *English* in the MS. Collection in C.C.C. Cambridge, C. 161. 48. with this Title: Of Servants and Lords, how eche shull kepe his Degree. It begins thus, First, Servants shullen truly and gladly serve to their Lords or Masters, and contains almost 26 p. in 4^o.

Speculum militantis Ecclesie. lib. 2. *Cum identitas mater sit fastidii.*

Confessio de Eucharistia. lib. 1. *Sape confessus sum & adhuc.* A Copy of this is in the *Fascicu- lizantii in Hyperoo* Bod. 163. This is in the Collection N^o. XVI.

Determinationes Eucharist. lib. 1. *Hostia consecrata in altari.*

Summulae logicales. lib. 3. *Juvenum rogaribus quibus.*

De speciebus hypotheticis. lib. 1. *Sequitur de speciebus hypotheti.*

De exclusivis & exceptivis. lib. 1. *Secundarie superius est promissum.*

De copulativis & relativis. lib. 1. *Sequitur de copulativis pertract.*

De disjunctivis. lib. 1. *Tertio sequitur de disjunctivis.*

Do

23. De raritate & densitate. lib. 1. Videtur ex veris
sequi quod nihil.
24. De velocitate motus localis. lib. 1. Jam ultima re-
stat videre quid.
25. De propositionibus temporalibus. lib. 1. Sequitur
jam ultimo de proposi.
26. De causalibus. lib. 1. Pertractandum venit de
causalibus.
27. De comparativis. lib. 1. Consequens est ad dicta
superad.
28. De conditionalibus. lib. 1. Primo supponitur om-
nem hypohethi.
29. De motu locali. lib. 1. Sequitur de localibus per-
tract.
30. De materia & forma. lib. 1. Cum materia &
forma sint uni.
31. Tractatus de anima. lib. 1. Restat ultioribus per-
tractare de.
32. De esse ideali quorumlibet. lib. 1. Tractando de
ideis primo oportet.
33. Logica de singulis. lib. 1. In purgando errores cir-
ca univ.
34. De dilectione. lib. 1. In quolibet homine peccatore.
35. De studio lectionis. lib. 1. Maxime est in his perfe-
rare ea.
36. Otto beatitudines. lib. 1. Jesus Christus qui est
- Titus, D. 19. Dominus. In the Cotton Library is a MS. entitled
the VIII Blessings being a sort of Comment in
English on the former Part of our Lord's Sermon
on the Mount. It begins thus. *Videns Ihesus tur-
bas ascendit in montem* Matth. V. Frendis ~~sermo~~
Jon Crisostom in the Quislie upon this Gospel
of this Day seith that every Beest reasonable and
unreasonable, when he seeth a thing that is lusty
and comfortable to his Kynde, joyeth and is
myche refreshed thereby.
37. De Trinitate lib. 1. Superest investigare de distinc-
tione. This Book of Dr. Wickliffe was, it seems,
condemned, which occasioned John Hus to
defend it in one of his Acts in the Schools,
A. D. 1410.
- Elucida-

Elucidarium Bibliorum lib. 1. *Viginti quinque libri veteris testamenti.* This was written in English, and printed 1550 in 12°, with this Title. *The true Coppe of a Prolog wrytten about 200 [167] Yeares paste by John Wyckliffe, (as may justly be gathered bi that that John Bale hath wrytten of him in his Boke entitled, The Summarie of famous Writers of the Ile of Great Britain) the Original whereof is founde wrytten in an olde Englishe Bible, betwixt the Old Testament and the Newe, which Bible remayneth now in the Kyng Hys Majesties Chamber. Imprinted at London by Robert Crowley, dwellynge in Elie Rents in Holburne, Anno Dom. 1550.* 38.

Translulit in Anglicum sermonem Biblia tota, adhibitis prefationibus atque argumentis cujque libro suis. Of this there are several MS. Copies in our Libraries. In the publick Library at Cambridge, Class 3. N°. 4.—454 Folio is a MS. Copie of the New Testament translated into English, to which is prefix'd the Prologue above-mentioned. To each Book is there added an English Preface taken out of St. Jerome. That before St. *Matthew* thus begins. *Here begynneth the Prologue on the Gospel of St. Matthew, Matthew that was of Judee as he is set first in Ordre of Gospellers, so he wrot first the Gospel in Judee, and from the Office of a Tolgadrere he was clepd to Gosp.*—A 4°. Copy of this same Translation of the New Testament is in Emanuel College in Cambridge, in a spare Leat at the End of which is written, that this Translation was finished 1383, and this Copy taken 1397, and that the Value of this Copy is 10 s. 39.

In Trinity College Library is a MS Copy of the *Pentateuch* only of this Translation. It is a thin Folio fairly written, and entituled *Libri Mosaiici Angl.*

Translatio Clementis Lanthoniensis lib. 2. *Sanc-tus Augustinus dicit in.* This *Clement* was a Canon of the Order of St. *Austin*, and Prior of the Monastery 40.

Leland de Monastery of Lanthony in Wales. He flourished
Scrip. Bri. p. A. D. 1154. and wrote in *Latine* *An Harmony of*
226. *the Evangelists*, which began thus, *Quavis qua fre-*
tus autoritate. He likewise wrote a *Latin Com-*
mentary on the four Gospels. In the Earl of Ox-

41. *Commentarii in Psalterium.* lib. 1. *Magnum abun-*
R. 10. 25. *dantiam consolationis divinae.* In the Library of
Trinity College in Cambridge is a *MS.* entitled
Commentaries on the Psalms of David, and
other Scripture Songs or Hymns written by *Jo.*
Wicliffe. It thus begins; *Grete abundance of*
gostly Comfort and Joye in God cometh into
the hertis of them that fresshly synge devoutly
these Psalms. Bishop Bale tells us that *Richard*
Scriptorium
Cent. 5^a. *Rolle alias de Hampole* wrote *Meditations on the*
Psalter, the Beginning of which was, *Magna spiri-*
tualis suavitatis. This being so like the Beginning
of these *Commentaries* seems to have made them
mistaken for *Hampole's.* This *Commentary* runs
thro' all the *Psalms* Verse by Verse, which are here
recited in the *Latin* Translation. For Instance,
Psal. I. 1. Beatus Vir, &c. In this *Psalm* he
speaketh of *CHRIST* and his Followers, speak-
yng safr to us, &c. *Hampole's* *Meditations* were
written in *Latin:* The Conceit that they were in
Englysh seems to have arisen from his translating
the *Psalter* into the *Englysh* Tongue. The first 89
Psalms in this *Comment* are in the Library at
Lambith.

To these *Commentaries on the Psalter* are added
Commentaries on several Hymns, viz. (1.) *Isa. cap.*
12. (2.) *Canticum Hezekiae Isa. xxxviii. v. 10.* (3.)
1 Sam. ii. add finem v. 10. (4.) *Canticum Moys.*
Exod. xv. ad finem v. 19. (5.) *Abacuc iii.* (6.) *Deu-*
terono. cap. xxxii. (7.) *Benedicite omnia opera Domini*
Domino. (7.) *Te Deum laudamus.* (8.) *Benedictus*
Domini

Dominus Deus Israelis. 9. *Magnificat anima mea Dominum.* 10. *Nunc Dimittis.* Lastly, There is a Comment on *Symbolum Athanasii* which is imperfect.

Super cantica sacra, lib. 1. Confitebor tibi Domine quoniam. 42.

De veritate scripturae, lib. 1. Restat parumper discutere Errores. A Tract with this Title in 4^o is in the Bodleian Library, Rotula in Archiv. A. 3021. 32.

De cessatione legalium, lib. 1. Redeundo autem ad propositum de. 44.

Ad quendam discipulam, lib. 1. Pauper discipulus Jesu Christi. 45.

De statu innocentia, lib. 1. Ut supradicta magis appareant. 46.

Ad parliamentum regis, lib. 1. Protestor publice ut sape alias. Of this there is a Copy in *Walsingham's History*, p. 206, 207, 208. a Translation of which is inserted in the foregoing History.

Conclusionum suarum, lib. 1. Totum genus humanum citra Christum. This is only a single half Sheet containing the Conclusions sent to the Pope, A. D. 1377. 48.

Sermones hyemales, lib. 1. Initium sacri Jesu Christi evangelii. 49.

Sermones astruales, lib. 1. Vespere autem Sabbati quae lucefc. 50.

De Dotatione ecclesiae, lib. 1. Utrum clerus debeat dotationem. 51.

De stipendiis ministrorum, lib. 1. Considerate quae stipendia sacerdotibus. This Tract is in English in the MS. Collection in C.C.C. in Cambridge, mentioned before, entituled, *How Men shulden find Priests*, beginning with these Words. *Thinketh wisely ye Men that finden Priests, that ye don this Almes for GOD's Love, and help of your Soules, and help of Christen Men, and not for Pride of the World, to have them occupied in worldly Office and Vanity.* 52.

De compositione hominis, lib. 1. Tria movent me ad tractandum. 53.

54. *De damnatione desolationis*, lib. 1. *Cum videritis*
damnationem desolationis. A Copy of this Tract
 is said to be in the Imperial Library at Vienna.

55. *De Diabolo millenario*, lib. 1. *Cum consummati fue-*
rit mille anni.

56. *De lege divina*, lib. 1. *Ut de legibus loquar* *Chris-*
tiavorum.

57. *De Civitate Divina*, lib. 1. *Aperta*, *eruditio*, *legis*
divinae.

58. *De ecclesie dominio*, lib. 1. *Christi Ecclesia est eius*
sancta. Of this Tract there is a Copy in English in
 the King's Library, E. 1567. It is entitled, *Of the*
Church of CHRIST and of his Members, and of his
Governance, and begins thus; CHRISTIS Church is
 his Church that hath the Christ the first Part
 is in Bliss with CHRIST Head of the Church,
 and cometh with Angels, and blessed Men that
 now be in Heven; the seconde Parte of the
 Church be Men in Purgatorie, and these
 spen not of meane but purge their owne sinnes,
 and many errors fallen in maninge for
 these hevenis and sic thei alle ben dede in
 body. CHRISTES Church may be taken of hem,
 the the CRIST in our Lpf, and late the Debe
 bury the Deade. The thirde Parte of the
 Church be trewe Men that here lyden, that
 schulen be astur saved, in heven, and lyden
 here Cristen Menne Lpf.

59. *De Dominio divino*, lib. 1. *Quoniam plerique*
pseudo-glossatores. This Tract is in a Volume of
 Wicliffe's MSS in the Library of Trinity College
 near Dublin. It thus begins, *Sich falsse Glosse-*
ris maken Goddis Lam derk, and letten secu-
lar Men to lusterna, and kepe it, of sich falsse
Glossis schilde each Man he war.

60. *Ad quaesita regis & concilii*, lib. 1. *Dubium est*
utrum regnum Anglia possit legitima imminente neces-
sitate sue defensionis thesaurum regni derinere ne dese-
ratur ad exteros etiam Domino papae sub pena censu-
rarum.

rarum & virtute obedientie hoc potente. — in Hy-
peroo. Bodl. 163.

Responsiones ad objecta, lib. 1. In principio pro-
testor publice sicut alias. See N^o. 47. 61.

Ceremoniarum Chronicon, lib. 1. Alexander papa
ordinavit primum. 62.

De papa Romana, lib. 1. Pro eo quod hac insolita
dissentio. — A Copy of this Tract is in the a-
bovesaid Volume of MSS. in Trinity College Li-
brary near Dublin, and begins thus; for this un-
known Dissention that is betwixt these Popes,
seemeth to signify the perillous Times. 63.

De nequitiis ejusdem, lib. 1. Sicut iuxta dominum
Jesus Christus. A Copy of this is in English in the
aforesaid Collection in C.C.C. in Cambridge, with
this Title, *How Antichrist and his Clerks travaile*
to destroy holy Writ, and to make Christen Men unsta-
ble in the Faith, and to sett their Ground in Devils
of Hell. It begins thus: *As our Lord JESU*
CHRIST ordeyned to make his Gospel sadly
known. — 64.

Dialogus de fratribus, lib. 1. Fertur quendam
fratrem inflatum. 65.

In prophetiam Hildegardis, lib. 1. Beata virgo
Hildegardis cuius hec. This Hildegardis was Ab-
bess of the Monastery of St. Rupert, on the Mount
near the Rhine, A. D. 1175, and was famous
for her propheticall Visions which were confirmed
by Pope Eugenius III. A. D. 1148, and printed at
Paris 1513. One of these *John Huse* mentions, as
relating to the taking away from the Clergy the
Lordships and Mannors in their Possession, which
they abused to the encroaching on the Civil
Government. On this, it is very probable this
Tract of *Wickliffe's* is a Comment. — 67.

Cave Hist.
Liter. Vol. I,
p. 684.

De origine sectarum, lib. 1. 68.

De earundem perfidia, lib. 1. Ut scripturas destru-
ant solliciti laborant. 69.

In regulam Minoritarum, lib. 1. Regula & vita,
&c. hic Minorita. A Copy of this in English is in
M 2 the 70.

the aforesaid Collection in C.C.C. in Cambridge, and entituled, *This is the Rule of St. Francis*. It is a Translation from the *Latin*, which is preserved in *Matthew Paris's History*, and begins thus; *The Rule and the Living of Freres Menours is this.*

71. *Super testamento Francisci*, lib. 1. *Sed dicunt hic minores quod.* — Next to the Rule of St. Francis followeth in the aforesaid Collection the *Testament of St. Francis*, which is likewise an *English Translation*, at the End of which follow some Observations of Dr. *Wicliffe's* on it, which begin thus. *But here the Menours seyn that the Pope dischargeth them of this Testament.*

72. *De fratrum nequitia*, lib. 1. *Primo Fratres dicunt quod religio.* This Tract is likewise in *English* in the aforesaid Collection. It is entituled, *Objections of Freres*, and begins, *First Freres seyn that their Religion founde[n] of sintur Men is moze perfit than that Religion of Order the which CHRIST himself made that is both GOD and Man.*

73. *Contra mendicitatem validam*, lib. 1. *Illustrissimo duci Gloucestriae Joanni.*

74. *In 23 caput Marthae*, lib. 1. *Iesus locutus est ad turkas & ad.*

75. *Speculum de Antichristo*, lib. 1. *Dicunt primo Evangelii predicator.* A Copy of this is in *English* in the aforesaid Collection in C.C.C. in Cambridge with this Title, *How Antichrist and his Clerks feren true Priests fro preaching of CHRIST's Gospel by four Deceits; and begins thus.* First, they seyn that preaching of the Gospel maketh Dissention and Ennity.

76. *De conversatione Ecclesiasticorum*, lib. 1. *Praelati relicto predicationis officio.* This Tract is likewise in *English* in the aforesaid Collection, and thus begins, *Here it telleth of Prelates, that Prelates leaven preaching of the Gospel, and ben gossip Manquellers of Mens Souls.*

- De Episcoporum erroribus*, lib. 1. *Octo sunt quibus decipiuntur simplices.* This Tract is likewise in *English* in the aforesaid Collection, and begins thus: There bin eight Things by which simple Christen Men ben deceived. 77.
- De 33 erroribus Curatorum*, lib. 1. *Pro eo quod Curatorum officium sit.* This Tract is likewise in *English*, in the aforesaid Collection, with this Title, *How the Office of Curates is ordeyned of God*, and begins thus; For the Office of Curates is ordeyned of God, and few done it well, and many full evil. 78.
- De perfectione Evangelica*, lib. 1. *Primo fratres dicunt suam religionem.* See N^o. 72. 79.
- De veritate scriptura*, lib. 1. *Diabolus querit multis modis.* See N^o. 43. 80.
- Excusationes ad Urbanum*, lib. 1. *Gaudeo plane de- tegere cuique fidem.* This is a single Half Sheet, a Copy of it in *English* is in my Collection of Papers, &c. It is likewise in *Latin* in the Cotton Library, N^o. 18. 81.
- De gradibus cleri*, lib. 1. *Videtur autem sanctis doctoribus.* 82.
- De officio pastoralis*, lib. 1. *Cum duplex debeat esse officium.* 83.
- De Simonia sacerdotum*, lib. 1. *Heu magni sacerdotes in tenebris.* 84.
- Super pœnitentiis injungendis*, lib. 1. *Pro eo quod Curatorum officium sit.* See N^o. 78. 85.
- De clericorum ordinatione*, lib. 1. *Quia sacerdotum ordinatur a Deo.* This Tract is in *English* in the aforesaid Collection in C.C.C. in Cambridge, with this Title, *Of the Order of Priesthood*, and begins thus: For the Order of Priesthood is ordained of God, both in the old Law, and in the New. 86.
- De hypocritarum imposturis*, lib. 1. *Attendite a sermone Pharisaorum.* This Tract is likewise in *English* in the same Collection; but the Beginning of it is so defaced that it cannot be read. 87.

88. *De blasphemia contra fratres, lib. 1. Referunt quod tria sunt quae teguntur.* A Copy of this is in the Bodleian Library at Oxford, Archiv. A. 83. with this Title, *de tribus blasphemis monachorum.* It is in *English*, and begins thus; *It is seide that the Chingis soubla his Kewane, and specially heresse.*
89. *Super oratione dominica, lib. 1. Docet nos Dominus Jesus Christus.* There are several of these Expositions of the Lord's Prayer mentioned among Dr. *Wicliffe's Works.* Mr. *Wharton* tells us of two. One in a Miscellany Collection that belonged to the late learned Dr. *Thomas Tenison*, Lord Arch-Bishop of *Canterbury*, which is pretty long; and in which Dr. *Wicliffe* sharply opposes the Errors of the Papists: And another that is shorter. In the Collection in C.C.C. Cambridge so often mentioned, after an *English* Translation of the Lord's Prayer follows a short Exposition of it, which begins thus, *When we seyn Our Fader that art in Heaven, we ben taught.*
90. *De precationibus sacris, lib. 1. Orare nos docens Dominus Jesus.* This little Tract is in the Collection aforesaid in C.C.C. It is written in *English* with this Title, *How Prayer of good Men helpeth much, and Prayer of fynfull Men displeseth God, and harmeth themselves and other Men.* It thus begins, *Our Lord JESU CHRIST teacheth us to pray evermoze for all nedefull Things both to Body and Soul.*
91. *De virtute orandi, lib. 1. Ut sabbatizatio nostra sit Deo acceptabilis.*
92. *In 17 caput Joannis, lib. 1. Sublevaris oculis in caelum Jesus.*
93. *De Christianorum villicatione, lib. 1. Redde rationem villicationis.* An *English* Tract with this Title and Beginning was printed A. D. 1582. and is said in the Title Page to be a Sermon preached at *Paul's Cross*, on the Sunday of *Quinquagesima*, by *R. Wimbledon* in the Reign of *K. Henry*

Henry IV. A. D. 1388. and found out hid in a
 Wall. But the Editor was certainly mistaken in
 his Chronology: For K. Henry IV did not begin
 to reign till A. D. 1399. He may be as well mis-
 taken as to the Author, who, in a MS. in *St. Mary*
Suffex College in Cambridge, is called *Thomas*
Wyndledon, and the Sermon is said to be preached
 A. D. 1389. Neither *Bale*, *Leland*, nor *Whar-*
ton, &c. who have given an Account of the En-
 glish Writers make any mention of such a Man.
 It is therefore not improbable, that it is one of
 Dr. *Wicliffe's* Tracts, and that, on account of the
 strict Prohibition of his Books, and the great Pe-
 nalty incurred in having them, a feigned Name
 was put to it by the Owner. This is the more
 likely, for that the Subject of this Discourse is the
 same with that of most of *Wicliffe's* Tracts, viz.
 The Corruptions of the Clergy and temporal
 Lords. It thus begins, Come hither a reckon-
 ing of the Bishoprick. CHRISTE the Burgoz
 and Dettor of all Cruth, in thy Gospel shew-
 eth the Kingdome of Heaven to an Unlawfulder,
 saying on this wise.

De divite apud Marcum, lib. 1. Cum egressus 94
 esset in viam salvator.

De remissione fraterna, lib. 1. Si autem peccave- 95
 rit in te frater.

De surdo & muto apud Marcum, lib. 1. Verum 96
 exiens de finibus Tyri.

De Phariseo & Publicano, lib. 1. Dixit Jesus ad 97
 quosdam qui in se.

Defensio sui contra impios, lib. 1. Evangelii præ- 98
 dicationem lites suscipere.

De censuris Ecclesiæ, lib. 1. Quantum ad excom- 99
 municationem assignat.

De tribus sagittis, lib. 1. Quisquis mente tenere 100
 cupit quid.

Speculum peccatoris, lib. 1. Quomodo in via sumus 101.
 vite labentis. In the King's Library is a MS. Tract E. 1732
 in English entitled *The Vnita-crown of silk Men.*

It begins thus: *Non vere bone or. Daigtur in*
God, it semeth that thou ingest false in the
may fro this Tit to Godward.

102. *De charitate fraterna, lib. 1. Primum cum qualibet*
homine, qui
103. *De purgatorio, piorum, lib. 1. Dona eis, Domine,*
requiem semper
104. *In Apocalypsis Joannis, lib. 1. Sanctus Apostolus*
 King's Libr. *Paulus dicit.*
- E. 1732. 105. *De obedientia Prelatorum, lib. 1. Prelati, sacerdotes*
& alios accusant. This Tract is in English in the Col-
 lection so often mentioned in C.C.G. in Cambridge,
 with this Title: *How Men owen Obeshe to Prelates*
dreade Curse and keep Law, and begins thus: *Pre-*
lates standen poor Priests and other Christen
Men, that they will not obeshe to their Sober-
reigns, ne dreade Curse, ne keep the Law, but
bulgise all thing that is againt their liking.
106. *De clericis possessionariis, lib. 1. Clerici possessiones*
habentes destruunt. This Tract is in the same Col-
 lection, with this Title, *Of Clerks Possessioners,*
 and begins thus: *Clerks Possessioners fordon*
Priethood, Knighthood and Commoners.
107. *Impedimenta Evangelizantium, lib. 1. Primum*
cum boni homines doceant. This Tract is in the
 same English Collection with this Title, *Of feigned*
contemplatif Life, and begins thus: *First, when*
true Men techen by God's Law, wit, and
Welson, that ethe Prielt oweth to do his Wight,
his wit, and his will to preche CHRIST'S
Gospel; the fend blindeth hypocrites to ex-
cuse them by feigned contemplatif Life.
108. *Ad regem & parlamentum, lib. 1. Placeat seren-*
issimo Regi Ricardo. This is in English in the
 same Collection, with this Title, *A Complaint to*
 the King and Parliament, and begins thus: *Plese*
 it to our most noble, and most worthy King
 Richard, King both of England and France,
 and to the noble Duke of Lancaster, and to
 other great Men of the Realme both to Se-
 culars,

*It is like
 wise in Latin
 in the Cotton
 Library.

culars, and Men of holy Church that ben gathered in the Parliament.

Pro amplexando evangelio, lib. 1. *Orant Christiani reverenter ac devote.* This is likewise in the same Collection of Dr. *Wickliffe's English Tracts*, with this Title; *How religious Men shoulde kepe certain Articles*, and begins thus; Christen Men pzeien mekely and devoutly to Almighty God, that he grant his Grace for his endles Mercy to our religious both Possessioners and Mendicants that they assenten to these few Truths.

109.

Pro egenibus Presbyteris, lib. 1. *Sunt causa quae urgeant pauperiores.* This Tract is likewise in the same Collection with this Title, *Why poor Priests have no Benefice*, and beginning thus; Some Causes menen some poo? Priests to receiue not Benefices.

110.

In the same Collection are the following *English Tracts* which I do not find that Bishop Bale ever saw.

A short Rule of Life for eche Man in general, and for Priests, and Lords, and Labourers in special how eche shall be saved in his Degree. It begins thus; First, When thou risest or fully wakest, think on the Goodness of thy God, how for his own Goodness, and none other nede, he made all things of nought both Angels and Men, and all other Creatures good in their Kind.

111.

The Ave Maria.—Hail be thou Mary full of Grace.—There follows a short Explanation of it.

112.

How Satanas and his Children turnen Works of Mercy upon Sodom and deceyven Men therein, and in their five Wits. It thus begins; First, CHRIST commandeth Men of Power to feed hungry poo? Men; the fend and his techen to make costly Feasts, and waste many Goods on Lords and rich Men, and to suffer poo? Men starve and perish for Hunger and other Whitchies.

113.

How

114.

How Satanas and his Priests, and his feyned Religious casten by three cursed Heresies to destroy all good Living, and meyntening all manner of Sin. It begins thus; As Almighty God in Trinity ordeineth Men to come to the Bliss of Heaben by three Grounds by knowing the Trinity; by sad Faith, by true keeping of God's Belles, and by perfect Charity and enobels: So Satanas and his worldly Clerks, and his feyned Religious full of fofill Hypocresie casten to destroy all vertuous Life, and Justice, and meyntene all manner of Sin by three three cursed Grounds: The first is, that holy Word is false; The second, that it is lesfull and meefal to lie; The third, that it is agens Charity to cry openly agens Prelates Sins, and other mighty Mens.

115.

For three Skills Lords shulden constrain Clerks to live in Mekeness, wilfull Poverty, and discreet Penance and ghostly Traveile. It begins thus; Open Cerching of God's Law old and new, open Entample of CHRIST'S Life; and his glorious Apostles, of Love to God, Dread of Pains and God's Curse, and Hope of great Reward in the Bliss of Heaben, shulden stir all Prelates and Religious to live in grete Mekeness, and wilfull Poverty of the Gospel, and discreet Penance and Traveile to stop Pride, Covetise, and fleshy Lusts, and Ybleness of worldly Men; and renne fast to Heaben by right Way of God's Commandments, and to forsake Trust and Wealth of this false World, and all manner fallsheds thereof, for the End of this false worldly Life, is bitter Death, and strong Pains of Hell in Body and Soul withouten End.

116.

Of wedded Men and Wives, and of their Children also. It begins thus: Our Lord God Almighty speaketh in his Law of theie Marriages or Wedlocks, The first is ghostly Astrimong

rimony betwixt CHRIST and holy Church
that is Christen Soules ordeyned to Bliss;
The second Matrimony is bodily or ghostly
betwixt Man and Woman by just Consent
after God's Law.

Of good preaching Priests. It begins thus. The
first general Point of poor Priests that prechen
in England is this, that the Law of God be
well known, taught, mepntened, magnified;
The second, that the great open Sin that
regreth in diverse States be destroyed, and
also heresie and Hypocrisie of Antichrist and
his Followers: The third that very Peace,
Prosperity and brenning Charity be entreated
in Christendom, and namely in the Rewme of
England, for to bring Men readily to the Bliss
of Heaben.

Augustinus. — *Arguam te quando mscis.* It
begins thus; The holy Doctor St. Austlin
speaking in the Person of CHRIST unto sin-
full Man, seith in this wise, I shall reprove
thee, and in what manner and when thou
wast not I shall reprove thee.

The Great Sentence of Curse expounded. It thus
begins; First, All hereticks against the Faith
of holy Writt ben-cursed solemnly four times
in the Year, and also Mepntenours and Con-
senters to heresie or hereticks in their Errour.
This Tract is divided into 29 Chapters, and con-
tains 99 Pages and a half in 4°.

Among the Writings of *Wicliffe* mentioned by
Aeneas Sylvius and *Leland* is named one, entituled
De rebus universalibus; which I suppose to be
the same with the Tract in *Trinity College* in
Cambridge, 326.8. with this Title, *De euse Univer-*
sali & Attributis Divinis.

De prelatiis & eorum officio, lib. 1. *Quod prelati*
desinant Evangelium predicare. See N°. 76.

Commentarii vulgares, lib. 1. *Stabat Johannes*,
& ex discipulis.

117.

118.

119.

120.

121.

122.

123. *De Ecclesia Catholica*, lib. 1. *Sunt sacerdotes qui certis rationibus.*
124. *De mandatis divinis*, lib. 1. *Premissa sententia de Domino.*
125. *De contrarietate duorum dominorum*, lib. 1. *Sicut est unus, verus & summus.*
126. *Qstiolum Wiclevi*, lib. 1. *Obsecro vos fratres per Dominum.* This little Tract was printed at Norenkurch, 1546. with this Title, Wicklyffes Wyc- ket, whyche he made in King Richard's Days the Seconde, in the Yere of our Lorde GOD. 1395. It
A. D. 1381. begins thus. *I helesche ye, Bzethzen in the Lorde CHRIST JESU, and for the Love of hys Spirit to praye with me.*
127. *De ministrorum conjugio*, lib. 1. *Fuit in diebus Herodis sacerdos.*
128. *De religiosis privatis*, lib. 1. *Omnes Christiani in spiritus fervore.*
129. *De perverso Antichristi dogmate*, lib. 1. *Cum puri concionatores doceant DE I verbum.*
130. *Conciones de morte*, lib. 1. *Beati qui in Domino moriuntur.*
131. *De peccatis fugiendis*, lib. 1. *Dum fides nos doceat malum quodlibet.*
132. *De vita sacerdotum*, lib. 1. *Hoc de fratribus periculum ultimo.* A Copy of this Tract, which is writen in *Englisb*, is in the Bodleian Library. Archiv. A. 3072. 3. It begins thus; *This Peril of Preteris is the last of eight that fallis to Men in this May.*—
133. *De fide Eucharistie*, lib. 1. *Credo ut Christus & Apostoli docuerunt.* See N°. 16. It is a half Sheet in *Englisb*, and begins thus; *Alle beleve as CRIST and his Apostolus han tauht us.*
134. *De ablatis restituendis*, lib. 1. *Quaritur 1° utrum omnium rerum.*
135. *De excommunicatis solvendis*, lib. 1. *Quoniam sub pœna excommunicationis.*

Speculum secularium dominorum, lib. 1. *Cum veritas fidei eo plus raret.* Arch-Bishop Usher tells us that a Copy of this Tract is in MS. in the King's Library in Latin. By what His Grace has transcribed from it, it appears that Dr. Wickliffe had written before *Prospeculum secularium dominorum* in English. 136. De scriptur vernacula 4^o. p. 160. Bibl. Bodlei. Arch. A. 3849. c. 21.

De servitute civili, lib. 1. *Cum secundum philosophos sit relativum.* 137.

Speculum cleri per dialogum, lib. 1. *Sed adhuc arguitur si clerus sic.* 138.

Joannes a rure contra fratres, lib. 1. *Ego Joannes a rure Deum verum Precor.* 139.

Confessio derelicti pauperis, lib. 1. *Iste tractatus a paupere indigente.* A Copy of this English Tract is in Lambeth Library, N^o. 160. and begins thus; This Treatise compil'd of a poor Carter, and nedi of gossi help. 140.

De ordine sacerdotali, lib. 1. *Quia Presbyterorum ordo instituitur.* 141.

De non saginandis sacerdotibus, lib. 1. *Cavete qui sacerdotes ocio sustinent.* 142.

De seductione simplicium, lib. 1. *Septem sunt quibus decipiuntur simplices.* See N^o. 77. 143.

Damnum astus in subvertenda religione, lib. 1. *Ut omnipotens Deus homines disponit.* 144.

Cogendi sacerdotes ad honestatem, lib. 1. *Apertam eruditionem in Dei lege.* 145.

De falsatoribus legis divinae, lib. 1. *Postquam interpretes subdoli legem.* 146.

De pontificum Romanorum schismate, lib. 1. *Ob inauditas lites inter hos duos.* Vid. N^o. 63. 147.

De ultima etate Ecclesiae, lib. 1. *Sacerdotes, pro dolor! versantes in vitiis.* This Tract is in the Collection before-mentioned, in Trinity College Library near Dublin, and thus begins; Alas! slooth great Priests sitting in Darkness. 148.

De Sathana astu contra fidem, lib. 1. *Medi multa diabolus quaerit.* This Tract is in the same Collection, and beginneth thus: The Fend seeketh many Ways to mar Men in Belief. Ad 149.

150. *Ad ducem Glocestrie contra fraterculum*, lib. 1. *Illustris ac generose Domine*. This Tract is in the same Collection, and begins thus; *Most Worthy and Gentlest Lord Duke of Gloucester*.
151. *De ocio & mendicitate*, lib. 1. *A manuum labore excusantur fratres*.
152. *In Symbolum fidei*, lib. 1. *Certum est fidem esse omnium virtutum*.
153. *Compendium X Præceptorum*, lib. 1. *Cujuscunque conditionis fuerint homines*.— In the Bodleian Library is a Tract with this Title, *Compendium X mandatorum editum a Magistro Jo. Wicliffe Doctore Evangelicæ veritatis*.
- D. 7. 2245. 9. *Super Salutatione Angelica*, lib. 1. *Solent homines Christiparam salutare*.
155. *De operibus corporalibus*, lib. 1. *Si certus esset homo quod in*—
156. *De Spiritualibus operibus*, lib. 1. *Quia paracianos spiritualibus*.
157. *Ad simplices sacerdotes*, Epist. 1. *Videtur meritum bonos colere*.
158. *Ad Archiepiscopum Cantuariæ*, Ep. 1. *Venerabilis in Christo Pater*.
159. *Ad quinque questiones*, lib. 1. *Quidam fidelis in domino querit*.
- The following Tracts Bishop Bale seems never to have seen, but to have collected their Titles from such Writings as quoted them.
160. *De fide & perfidia*, lib. 2.
161. *De sermone Domini in monte*, lib. 3. Wood says
His Univ. it contains lib. 4.
- Oxon. p. 206. 162. *Grammatica tropi*, lib. 1.
163. *Abstractiones logicales*, lib. 1.
164. *Logica de aggregatis*, lib. 1.
165. *De universo reali*, lib. 1.
166. *De formis idealibus*, lib. 1.
167. *De esse in suo prolato*, lib. 1.

<i>De esse intelligibili creatura</i> , lib. 1.	168.
<i>Summa intellectualium</i> , lib. 1.	169.
<i>De Arte Sophistica</i> , lib. 3.	170.
<i>De fonte errorum</i> , lib. 1.	171.
<i>Distinctiones rerum theologicarum</i> , lib. 1.	172.
<i>Theologia placita</i> , lib. 1.	173.
<i>De incarnatione verbi</i> , lib. 1. A Tract with this Title is said to be in the King's Library 8075. 853. but I could not find it.	174.
<i>De 4 Sectis novellis</i> , lib. 1.	175.
<i>Super impostitis articulis</i> , lib. 1.	176.
<i>De humanitate Christi</i> , lib. 1.	177.
<i>Supplementum Trilogi.</i>	178.
<i>Ordinaria Laicorum</i> , lib. 1.	179.
<i>De trino amoris vinculo</i> , lib. 1.	180.
<i>Constitutiones Ecclesie</i> , lib. 1.	181.
<i>Contra Concilium terre motus</i> , lib. 1.	182.
<i>Lectiones in Danielém</i> , lib. 1.	183.
<i>Scholia scripturarum</i> , lib. 1.	184.
<i>De solutione Satanae</i> , lib. 1.	185.
<i>Concordantie doctorum</i> , lib. 1.	186.
<i>De statuendis pastoribus per plöbem</i> , lib. 1.	187.
<i>De spiritu quolibet</i> , lib. 1.	188.
<i>Omnis plantatio</i> , lib. 1.	189.
<i>Si quis fitit</i> , lib. 1.	190.
<i>Christus alius non expectandus</i> , lib. 1.	191.
<i>De confessione latinorum</i> , lib. 1.	192.
<i>De Christianorum baptismo</i> , lib. 1.	193.
<i>De clavibus regni Dei</i> , lib. 1.	194.
<i>De clavium potestate</i> , lib. 1.	195.
<i>De insolubilibus</i> , lib. 1.	196.
<i>Quæstiones logicales</i> , lib. 1.	197.
<i>De universalibus</i> , lib. 1.	198.
<i>De blasphemia</i> , lib. 1. Arch-Bishop Usher quotes this Tract in his Book <i>de Christianarum Ecclesiarum</i> P. 38. ed. fol. <i>successione</i> ; and tells us that in it Dr. Wickliffe ob- serves that the true Doctrine of the Sacrament of the Eucharist was retained in the Church 1000 Years, even till the losing of Satan.	199.
<i>De Apostasia</i> , lib. 1.	200.

201. *De homine misero*, lib. 1.
 202. *De immortalitate anime*, lib. 1.
 203. *Contra Cruciatum papa*, lib. 1.
 204. *De fide Evangelii*, lib. 1.
 205. *De legibus & veneno*, lib. 1.
 206. *De paupertate Christi*, lib. 1.
 207. *Collectiones contra Dominicanos*, lib. 1.
 208. *Questiones XXVI.* Lib. 1. *Qu.* Whether this be
 not the same with the little Tract in 8°. entituled
De questionibus variis contra clerum? It begins
 thus; *Fundamentum aliud nemo potest ponere præter id*
quod possumus est quod est Christum Ihesum. All-
 mighty God the Trinite, Fadir, Sone, and
 Holy Goste, both in the olde Lawe and the
 Newe hath founde his Chirche upon the Statis
 answeringe or accordynge to thes thre Per-
 sones and ther Properties. At the End of this
 Tract such Autorities of holy Scripture and
 holy Doctours in Latyn agens the secular
 Lordship of Prestis.
209. *De Physica naturali*, lib. 1.
 210. *De intentione physica*, lib. 1.
 211. *De una communis generis essentia*, lib. 1.
 212. *De essentia accidentium*, lib. 1.
 213. *De necessitate futurorum*, lib. 1.
 214. *De materia celestium*, lib. 1.
 215. *De temporis quidditate*, lib. 1.
 216. *De temporis ampliatione*, lib. 1.
 217. *Metaphysica vulgaris*, lib. 1.
 218. *Metaphysica novella*, lib. 1.
 219. *De centro infiniti*, lib. 1.
 220. *Glossæ scripturarum*, lib. 1.
 221. *Glossa novella*, lib. 1.
 222. *Glossæ vulgares*, lib. 1.
 223. *Glossæ manuales*, lib. 1.
 224. *Responsiones argumentorum*, lib. 1.
 225. *Ad rationes Kyningham*, lib. 1. This seems to
 be the same with the MS. in C.C.C. in Cambridge,
 entituled *Determinationes Magistri Joannis Wicklyff*
contra Carmelitam Kylingham. It consists of 3
 Parts.

Lambeth
 Library, N^o.
 30.

Parts, the first of which begins thus; *Tres sunt methodi in quibus ego cum aliis.* This *John Rynningham* or *Kilingham* or *Cunningham* was a *Carmelite* Leland de script. Brit. p. 386. Frier, and Provincial of the Order in *England* and *Ireland*. But what added to his Reputation was; his being often used by *John* of *Gaunt* Duke of *Lancaster* for his Confessor. He was one of the first who opposed *Dr. Wicliffe*, and is said to have published three Books against him. In 1382 he preached at the Church of the preaching Friars *London*, at the close of the Procession ordered by the Arch-Bishop to be made after his Condemnation of the Conclusions said to be maintained by *Dr. Wicliffe* and his Followers. At this Sermon we are told was present among others a Knight named *Cornelius Cloune*, who was a great Favourer of the Conclusions now condemned, and one of those who held and taught them; nor would he for any thing believe otherwise of the Sacrament of the Altar than that there was true material Bread, according to the Opinion of *Wicliffe*. The next Day, viz. the Vigil of the *Holy Trinity*, this Knight went to the same Convent to hear Mass, which was celebrated by one of the Students of the Convent. When at the Breaking of the Host casting his Eye upon it, he saw in the Hands of the Frier that celebrated, very Flesh, raw and bloody, and divided into three Parts. The Knight full of Wonder and Amazement, as well he might be, called his Squire that he might see it, but he saw nothing more than usual. But the Knight in the third Piece, which ought likewise to be put into the Chalice, in the middle of it saw this Name *I H E S U S* written in Letters of Flesh all raw and bloody, which was very wonderful to behold. And the next Day, the Feast of the *Holy Trinity*, the same Frier preaching at *Paul's Cross*, told this Story to all the People which, after Sermon was done, the Knight attested the Truth of, promising that he would fight and die in that Cause, for that

Knighton
de event.
Angliz, fol.
2650.

in the Sacrament of the Altar there is the very Body of CHRIST, and not Bread only, as he himself before believed. Such were the Artifices of those, at that time, who zealously defended the Popish Doctrine: Under the sham Pretence of a miraculous Conviction and Conversion to give Authority to their Delusions among the common People.

226. *Contra Bynhamum monachum*, lib. 1. This *Wickham Bynham* was a Monk, but of what Order is uncertain. He was very observant of the Rites and Ceremonies then in use, and therefore resented Dr. *Wickliffe's* Attempt to reform them. But he was by no means a Match for *Wickliffe*, who was his Superiour in Learning, and more than his Equal in the Subtily and Quickness of Disputation, and in the Force of his Language. However this Monk's Opposition gave Dr. *Wickliffe* an Occasion to shew his Learning and Abilities. *Tum vero apparuit, quid Whitoclivus possit in literis præstare.*
227. *Ad xiv argumenta Strode*, lib. 1. His Name was *Ralph Strode*, who was brought up in the Monastery of *Dryburgh* in *Teviotdale*, and studied for some time at *Oxford*, where about the Year 1378 he seems to have published these xiv Arguments in opposition to Dr. *Wickliffe*.
228. *Contra monachum de Sancto Albano*, lib. 1. This Monk's Name was *Simon Southrey*, who wrote against the Confession that *Wickliffe* made of his Opinion of the Sacrament of the Eucharist.
229. *Contra Petrum Stokes Carmelitam*, lib. 1. This was the Frier who was ordered by the Arch-Bishop to publish the Condemnation of the Conclusions at the preaching Friars in *Oxford*; and who opposed Dr. *Repyndon* who is said to have affirmed, That he who does not pray for the secular Lords before he prays for the Bishops or even the Pope, acts contrary to the Commands of Scripture.

Contra monachum Dunelmensem, lib. 1. This Monk was Ughtred Bolton, who wrote several Tracts against Dr. Wickliffe, viz. *De Eucharistia*; *Pro dotatione Ecclesia*; *De non auferendis Ecclesia possessionibus ministris abutentibus*. 270.

Replicationes & positiones, lib. 1. 231.

De bullis papalibus, lib. 1. 232.

De defectione a Christo, lib. 1. 233.

De quintuplici Evangelio, lib. 1. 234.

De quaternario Doctorum, lib. 1. 235.

De quidditate hostie consecrata, lib. 1. 236.

De ordine Christiano, lib. 1. 237.

De ritibus sacramentorum, lib. 1. 238.

Positiones varie, lib. 1. 239.

De veritate & mendacio, lib. 1. 240.

De pravaricatione preceptorum, lib. 1. 241.

Dialogorum suorum, lib. 1. 242.

De vera innocentia, lib. 1. 243.

De unico salutis agno, lib. 1. 244.

De vii donis spiritus sancti, lib. 1. 245.

De fide sacramentorum, lib. 1. 246.

De sacerdotio Christi, lib. 1. 247.

De sacerdotio Levitico, lib. 1. 248.

Determinationes quadam, lib. 1. 249.

De præscepto ad beatitudinem, lib. 1. 250.

De unitate Christi, lib. 1. 251.

Besides these, there are mentioned among the Books of Dr. Wickliffe examined by the Oxford Delegates A. D. 1411.

De dotatione Cesaræ. Vid. N°. 51. 252.

De Confessione. 253.

De versutiis pseudoclerici. 254.

Responsio ad argumenta monachi de Salley. 255.

Besides these there is a Volume of Tracts said to be Wickliffe's the Titles of which are, they being all in English, as follows. Lambeth Library 4°, 160.

1. The Creed.

The Ground of all Trinity Col-
Gowdness is Credence lege Cam-
Feich. either Bible. bridge. B. 8. 37

* Publick
Library at
Cambridge.
12°. N^o.
467.

1. The X Command-
ments.

* A Man askide of
CRIST what he schulde
do to have the Lf that
ever shal last.

3. The *Pater Noster*.

CRIST seith who
that lovith him shal kepe
his heertis.

4. Swete Sentencis ex-
citing Men and Wo-
men to heavenly De-
sir. Councell of

CRIST not compel-
linge but ferly coun-
selling ech Man to per-
fite. Councell of fite Lf seith thus.

CHRIST.

5. Virtuous Pacience.

But who that is veri-
ly fed.

6. Of Temtacioun.

Whan thou art tem-
ptid either —

7. The Chartre of
Hevene.

Everi while Man
claymeth his —

8. Of goostli Bateile.

Almighi God seith
bi holi Joob. —

9. The Name *Ihesu*.

Whosoever thou be
that aratest —

10. Love of *Ihesu*.

11. Desire of *Ihesu*.

12. Of veri Mekeness —

To only Degre of be-
ri Love of Ihesu may no
Soul.

13. The Effect of
Mannis Wil.

Everi Dene posable ri-
ther reputable of Mannys
will.

14. Actyf Lf and Con-
templatif Lf.

CRIST lovide much
Marei Maundelin and
Martha hir Sister.

15. The Myrror of
Chastite.

I write this Trettis
that sueth.

16. Continence.

17. Ghostly and fleshly
Love.

18. A Confession thar
St. *Brandoun* made.

19. Fivebodily Wittis. Thus shulde a Man
rule his V bodily Wittis.
The VII Wierkis of
20. * Seven Werkis of Mercy shulde a Man use * * See N^o.
bodily Mercy. and do to poze nedi Men, 155, 156.
21. * Seven Deedis of therwith wyse Goddis
goosly Mercy. Mercy, lastyng with-
outen End. —
22. Of the 7 deadly Sins. Sith Bylebe teches us Bodlei. Ar-
that eueriche Wel is on- chiv. A. 83.
ly Synne, or comes of Titus, D.
Synne: Synne schulde XIX.
be fled as al manour of King's Libr.
Wel. In the Cotton Li- A. 67.
brary is a Tra^t in En-
glish, with this Title,
and begins thus; Sithen
Men ben bisse. Nigt and
Day to kepe hem fro
her bodily Enemyes both
for Wyde of Deth and
Lesyng of worldly goddis;
myche moze shulde iche
Man be bisse to kepe him
fro his goosly Enemyes
that ben mych moze
woyle and moze perillous
for Wyde of Deth of
Soule, and lesyng of
spigritual Goddis that ben
without Comparisson
myche better.
13. Of Pride. Pride is to muche Cotton Libr.
Love that Man hath Titus. D.
to himself, and to much XIX. 25.
Hienes. —
14. *Observationes pie in* A Dialog of the Com-
X precepta. — mandyments, where is
any Man now a Days
that askey hou I shal
love

love God, and men
even Cristen I hal be
Synne, and serbe God
truly as a true Cristen
Man shulde?

16. *De XII impedimen-
tis Orationis.*

* Sic MS.

The XII Lettings of
Prayer which chozote
Men * mon knows the
better whi Men ben. —

17. *De X mandatis
compendiosis.*

These X heetis spake
God to Moyses in the
Hil of Synay.

18. *De cardinalibus vir-
tutibus.*

Prudens, Rightful-
nes, Temperance and
Strength, by these
shulde alle Mennys Life
ben ruled.

19. *De tribus gratiis.*

Feyth is both of
good Thing and of Evil. —

* C.C.C.

20. *De actibus animæ.*

Cambridge,
fol. K. 394. 2.
See Wharton
App. to Cave's
Hist. Liter.
Vol. I, p. 54.

* Gratia dicendarum
restat tractatus de acti-
bus, potentiis, inclination-
ibus & habitibus animæ.

21. *Expositio Orationis
Dominicæ.*

23. *De 7 donis spiritus S.*

Wisdom, Under-
standing, Counsel, —

24. *De 7 sacramentis.*

Baptism, Confirma-
tion, Penance, the sa-
cred Host of the Au-
ter, Oyver, Wedlock,
and Anelyng.

25. *De natura fidei.*

26. *De diversis gradibus
charitatis.*

27. *Tres sagitte.*

Ibid.

28. *Commenta in selecta
S. Scriptura loca An-
glice.*

Articuli XXXVII. The Firſte Article *Cotton Ti-*
Pzeſſis, Ordonis, other Curatis ſhulden not be *tus, D. 1.*
Lozdis bi woꝛldli mannere to this Underſtondinge
that Pzeſſis and Clerkis ſhulden not ſigte bi ma-
terial Swerde, neiſther Pleete, neiſther ſeybe by
woꝛldli manere agens tempoꝛal Lozdis, taking
aweī fro hem ſecular Lozdhippis; Pertheleſs
Clerkis moun haue tempoꝛal Goodis bi Title of
Almeſe, vntill in as moche as thei ben nedeful oz
profitable to perſonne here goſtli Office. This
is the ſame with that Traēt entituled *Eccleſia*
Regimen.

Here begynnith the Alle manner of Men *King's Li-*
IX Vertues that CRIST ſchulde holde *brary, E.*
 apparing to a devout Biddynge, ſoꝛ without *1732.*
 Man, commaunding him holdynge of hem may no
 to knowe and to uſe Man be ſaved.
 hem.

Here bigynneth the The Firſte is Feith,
III good Vertues that ſoꝛ it is Grounde of alle
Poul clepith Feith, Hope other Vertues.
 and Charite. —

VI. Maneris conſente The Helpere, the De-
 to Synne. fendere, the Autour, the
 Councelour, the With-
 drauer of Help whan
 he migte helpe it. —

IV Thinges that noden The Firſte is, that he
 to Man. muſt underſtonden the
 Woꝛde of God, and bi
 his Lawe he muſt be
 ruled.

Expoſition on the A- Prologe begins, Seynt
pocalyps. See N^o. 104. Poul the Apoſtle ſeith
 that alle who that wolen
 lybe mekeli in CRIST
 IHSU ſchullen ſuffre
 Perſecutions. The Ex-
 poſition begins thus; A-
 pocalyps of Iheſu CRIST
 which

which God gaf to hym
to make open to hise
Serbauntis.

Va vobis Scribae & CRIST biddith us be-
Pharisei hypocrita, Mat. war with false Prophetis
23.— that come in clothyng of
Scheepe.

Ibid. A. 67. Exposition on the De-
calogue.

These ben the X
Commandementis of
God, withoute keepyng
of hem that may no
Man be saved.

Exodd. MSS. Epistola Magistri Jo-
Job. Sylveni. hannis Wycliffi sub ignoto
Arch. B. 10. nomine edita ad provocan-
dum alios theologos in suis
questionibus sibi adqui-
escere.

Cum secundum Apo-
stolum 3d Heb. 11.° fides
sit fundamentum Christi-
anæ religionis.

Determinatio de Dominio
contra unum Monachum.

Inter alia Doctor meus
reverendus intromittit se
de Jure Regni Anglia
vitiando Jus idem ut vi-
detur multum implicite
& explicite.





C H A P. X.

An Account of the principal Persons who favoured Dr. Wickliffe and his Doctrines.

ALtho' Dr. *Wickliffe* met with so many and such powerful Adversaries, insomuch that MS. Hy. it is really wonderful that 'so valiant a Champi- peroo Bodlei. on for the Truth should continue so long secure ^{163.} among so many Tyrants of *Sodom*, as they are 'stiled by an anonymous Writer.' Yet he had his Friends and Patrons, who espoused his Cause, and took his Part. He was, as has been already observed, in great Favour with the Common People. 'The Number of those who believed in *Knighton* his Doctrine, *Knighton* tells us, very much en- deeventi. Angliæ, c. 2663. creased, and like Suckers growing out of the 'Root of a Tree, were multiplied; and every 'where filled the Compass of the Kingdom: Inso- much that a Man could not meet two People 'on the Road, but one of them was a Disciple 'of *Wickliffe's*. These, the same Writer, carried De even. c. 2665. away with the Sentiments of the Times in which 'he lived, speaks very contemptibly of, and ob- serves that they were like their Master, too elo- quent, and too much for other People in all 'Disputes, or Contentions by Word of Mouth; 'Being powerful in Words, strong in Pratling, ex- ceeding all in making Speeches; and out-talking 'every body in litigious Disputations. And so 'what they could not do by right Reason, being 'armed as it were with Violence, they supplied 'by their Clamour, and Troublesomeness, and 'big-sounding Words. So that they were not 'the Disciples of CHRIST, humble, courteous, 'meek and patient, but were rather suspected to be

‘ be the Disciples of *Mahumet*, who forbad his
 ‘ Followers to argue for his Law, but ordered
 ‘ them to take a surer Course, viz. to defend it
 ‘ with a warlike Fortitude, and to fight for it.’

Ibid. Coll.
 2662.

He had observed before, in order to expose these
 poor wretched People, That ‘ the Discipline of
 ‘ the *Lollards* or *Wicliffites* was quite different
 ‘ from the Doctrine of CHRIST. For that CHRIST
 ‘ said, *If any one will not hear you, when ye depart*
 ‘ *out of that House or City shake off the Dust of your*
 ‘ *Feet for a Testimony against them.* Whereas the
 ‘ *Wicliffites* say, *If any one will not hear you, or shall*
 ‘ *say any thing against you, take the Sword and strike*
 ‘ *him, or wound his Reputation with a backbitting*
 ‘ *Tongue.* But this is much such a perverse Account
 of the Spirit of *Wicliffe* as has lately been given,
 by those of the same Tenets, of the Spirit of *Martin*
Luther. Had *Knyghton* studied for it, he could
 not have more grossly misrepresented *Wicliffe* than
 he has done in this *Invective*. Tho’ indeed he has
 shewn but too plainly his Inclination to blacken
 and calumniate this great Man, in other Instances;
 otherwise he would never have stiled the *Confession*
 of his concerning the Sacrament a Renunciation
 of the Opinion which he was charged with hold-
 ing, and at the same time have given us the *Con-*
fession it self, which expressly confutes this Affir-
 mation. The Writings of Dr. *Wicliffe* which are yet
 remaining, it is certain, breathe a quite different
 Spirit. Thus in his *Prologue* to his Translation of
 the Bible, he thus bespeaks his Readers; *But for*
God’s Love ye simple Men bethware of Pryde, and
weyne Janglynge, and chydying in Wordis, agens
pronde Clerkis of Scholis, and weyne Religiose,
and answer ye mekely and prudently, to Eni-
mies of God’s Lawe, and pray ye heartily for hem,
that God for his great Mercie geve to hem verie
Knowing of Scriptures, and Mekenes and Charitie,
And ever be ye redy what Man teachith any Fyth of
God, to take that mekely, and with great Thankis
 to GOD.

The

' The same Writer informs us that ' The Preach- Coll. 2661,
 ' ets of *Wickliffe's* Opinions used to be guarded by 2662.
 ' their Hearers, armed with Sword and Target
 ' for their Defense, that no one might at-
 ' tempt any thing against *them* or their blasphemous
 ' Doctrine, or might dare at any time to
 ' contradict it.' The principal Leaders of these,
 were, it seems, Sir *Thomas Latymer*, Sir *John Trus-*
sell, Sir *Lewis Clyfforde*, Sir *John Pecche*, Sir *Richard*
Storr, Sir *Reginald de Hylton*, with *Dukes* and
Earls. ' Who, he says, had a Zeal for God,
 ' but not according to Knowledge, and surround-
 ' ed these false Preachers with a military Band,
 ' that they might not suffer any *Reproaches* or
 ' *Losses* by the Orthodox, on Account of their
 ' profane Doctrine.' And it is indeed very likely
 that these Noble Men and worshipful Knights
 would not see Men, of whom they had so good
 an Opinion, insulted and abused in their Presence,
 without shewing any Resentment. Nor is it at all
 improbable that since the *Orthodox*, as they are
 called, took the Liberty to reproach, and injure
 the poor People who attended on the Ministry of
 the persecuted *Wickliffites*, these Persons who fa-
 voured it, should take them under their Protection.
 It was then the Custom for every *Knight* to go al-
 ways attended with his *Esquire*, who wore a
 Sword as well as the Knight, altho' not in the
 same manner. And this might very easily be re-
 presented, by Men whose Business it was to invent
 and lay to the Charge of the poor *Wickliffites* what-
 soever they knew would blacken and make them
 odious, as bidding Defiance to the Government,
 and encouraging Men to rise in Opposition to it.

For this Reason is *John Balle* stiled by *Knyghton* De event,
 the Forerunner of *Wickliffe*, as *John Baptist* was of Angli. Coll.
 CHRIST. ' This *John Balle*, he says, was reck- 2644, 2634.
 ' oned a most famous Preacher by the Laity, and
 ' had for many Years before foolishly sown the
 ' Word of God, mingling Tares with the
 ' Wheat,

* Walsing-
ham says a.
bove 28. P.
215.

Wheat, studying too much to please the People, and very much derogating from the Liberty of the Law, and State Ecclesiastical; And cursedly introducing many Errors into the Church of CHRIST among the Clergy and Laity, darkened the Province for many Years. For which Cause he was tried by the Clergy and legally convicted, and by them adjudged to perpetual Imprisonment in the Arch-Bishop of Canterbury's Prison at *Maydestoke* (or rather *Maydestone*) from whence he was delivered by the Rebels headed by *Watte Tyler*, or *Hellier*, in the beginning of the Reign of K. *Richard II.*

Histo. Ang.
p. 275.

Walsingham says he taught the perverse Tenets and Opinions, and false Ravings maintained by the perfidious *John Wickliffe*.

MS. in Hy-
peroo Bodl.
163.

An anonymous Writer tells us that *Ball*, whom he calls *John Ball* of *Coventre*, confessed that for two Years he was a Disciple of *Wickliffe*, and had learned from him the Hereses which he taught.

Varillas.

A modern *French* Historian, if it be lawful to mention a Man who has shewn so little Regard to Truth in his Writings, has improved these Hints, and plain'y charged the *Wickliffites* as the Authors of this Rebellion of the Boors. He fancies this *John Ball* to have made his Escape out of Prison, and to have raised this Rebellion, because he would not be re-taken; and dreams that this he did with the Leave of *Wickliffe*, who commissioned him to preach this Doctrine, *That worldly Goods ought to be equally distributed among Men, and held in common by them; and that no Man could properly possess any thing of his own without Sin.* Whereas if he had ever read any of the Historians of those Times, he must have known that this Insurrection was made by the Boors at that time, not on any religious Account whatsoever, but on a Provocation by the Insolence of the Collectors of a Poll-Tax: That *Balle* was imprisoned before ever this Rebellion commenced, or perhaps

perhaps was thought of, and owed his Delivery out of Goal to the Hatred which the Mob had then conceived against *Symon Sudbury* the Archbishop: And that *Wicliffe* is never charged, even by his Enemies, with holding a Community of Goods, and the Unlawfulness of Property to all Men. But such groundless Fables the Authors of them know to have their present Use, at least, in raising the Passions of the unthinking Rabble, and setting them against those whom they would have them hate.

Dr. *Wicliffe* indeed complained himself that some Men that ben out of Charity standen poor vants and Priests with this Errour that Servants or Te- Lords shall nants may lawfully withhold Rents and Service keep their fro their Loyds, when Loyds ben openly wicked Degrees MS. in their Living, and that they maken these false Telings upon poor Priests to make Loyds to hate them, and not to meyntene Truth of God's Law that they tecten openly for Worship of God, and Profit of the Rewme, and stabling the King's Power in destroying of Sin. This was the Turn which Dr. *Wicliffe's* Enemies gave to his Opinion, that Tithes are not to be paid to Curates who are notoriously wicked, and who don not their Office neither in teching, ne pzeching, ne gebing of Sacraments, ne receyving poor Men in the Parish. But in answer to this Dr. *Wicliffe* declares that these poor Priests [who were thus reproached] destroyed most by God's Law Rebelty of Servants agentt Lords, and charge Servants to be lusier, tho' Lords be Tyrants. For St. Peter tecteth thus, Be ye Servants lusier to Loyds in all manner of Dzead, not only to good Loyds, and Bonoure, but also to Tyrants, or such as dzawen fro God's School. For, as St. Paul seith, eche Man oweth to be lusier to higher Potestates, that is to Men of high Power, for there is no Power but of God, and so he that agenttendeth Power, standeth

eth agent the Ordinance of God, but they that
 agentstonden gotten to themselves Damnation.
 And therefore Paul biddeth that we be suget to
 Princes by Deed, and not only for Wrath, but
 also for Conscience, and therefore we paie Tributes
 to Princes, for they ben Ministers of God.
 And Paul biddeth us pay Debts to all Men,
 Tribute to him that we owen Tribute, and so
 of Tulliage for Things bozen about in Lond,
 and so Dread, and also Alowship or Honour: And
 thus Servants shulden truly and wilfully serben
 Lords and their Masters, and live in Rest,
 Peace and Charity, and stir Lords, tho' they
 weren heathen Lords to good Christen Faith,
 and holy Life, by their Patience, and open and
 true Life and meke. And this is a feyned Alowd
 of Antichrist's Clerks, that if Sujets may law-
 fully withdraw Tithes and Offerings fro Curates
 that openly liben in Lechery or other great Sins,
 and don not their Office, then Servants and
 Tennants may withdraw their Service and
 Rents fro their Lords that liben openly a cursed
 Life.

Histo. Ang. p. 265. If the Report that *Walsingham* makes of *Jack
 Straw's* Confession be to be depended upon, one
 would think that if any of the religious Orders or
 Sects, at that time, were concerned in raising this
 Rebellion, it was the Order of the begging Fri-
 ars against whom *Wicliffe* and his Followers were
 so zealous: Since he confesses their Design was to
 have destroyed all the Possessiones, Bishops, Monks,
 Canons, and even the Rectors of the Churches,
 and to have suffered none to live in the Land, be-
 sides the Mendicants. How would the Adversaries
 of *Wicliffe* have triumphed and exulted, had this
 Rebel confessed so much with relation to him, viz.
 that their Intention was to have murdered all the
 religious Orders, and secular Clergy, and allow-
 ed none to live but *Wicliffe* and those of the Cler-
 gy who had embraced his Opinions? And indeed
 what

what could more naturally be supposed to be a Part of the Scheme than this, if the Forgery of *Varillas* were true That it was contrived by *John Balle*, and that he was set on by *Wicliffe*.

Walsingham therefore much more modestly imputes these Calamities to the Sins of all the Inhabitants of the Land in general, without making any Exception. And indeed the Account given of the first Occasion of this Insurrection, too plainly shews how wicked a great part of the Nation was then grown. In the Parliament that met April 25, in the second Year of K. Richard II. a Grant was made of a Poll-Tax to be levied for the King's Use, viz. of every *Earl* a Sum not exceeding 4 Pound, every *Justice* of the two Benches, with the *Chief Baron* to be 5 Pound: The *Mayor of London* paid 4 Pound as an *Earl*, and every *Alderman* 40 Shillings as a *Baron*; every *Advocate* 40 Shillings as an *Advocate* at Law; every *Priest secular or regular* paid 6 Shillings and 8 Pence; and every *Nun* as much: And every Man and Woman married or not married, being 16 Years of Age (Beggars certainly known only excepted) four Pence for every one: *Knighton* says a *Shilling*. This, it seems, was a new and strange Subsidy or Tax, and we are told that great grudging, and many a bitter Curse followed about the levying this Money. Thus the People were generally discontented, a Ferment was raised, and every thing tended to Tumult and Sedition. This Uneasiness was rendred yet the greater by the Insolence of the Collectors of this Tax. Who as *Knighton* tells us, *puellulas, quod dictu horribile est, e sursum impudice elevarunt, ut sic experirentur utrum corrupta essent, & cognita a viris.* [He should have said *utrum puberes essent.*] Thus one of the Collectors misused a Daughter of one *John Tyler* at *Dartford* in *Kent*. In the same manner another of them, one *John Leg*, abused a Daughter of one *Thomas Baker* of *Pobhyngges* in *Essex*.
And

Coll. 2633.

A. D. 1379.

Cotton's A.

brid. p. 158.

Coll. 2633.

And no doubt but the same vile and immodest Practices were used in other Places: By which the People were every where set in such a Rage and Uprore, that they cared not what they did to be revenged of such Injuries. And this is a much likelier and more natural Account of the Rise of this Rebellion, than its being owing to the Attempts made by *Wicliffe*, about this time, to reform the Errors and Defaults which he observed, especially in the *Clergy* and *Religious*, and in other Estates of the World. For tho' indeed, as *Joceline* observes, at the Reformation, when the Light of the Gospel, and the Christian Liberty were declared, the mad Rabble took Advantage of the Novelty and Change, and were spurr'd on by the Hopes of disturbing all Order in Church and State; yet the Case was not now exactly the same: Since it does not appear, at least to me, that the Light of the Gospel, and the Christian Liberty were at this time declared as they were afterwards in *Martin Luther's* time. It may justly be questioned whether the *Bible* was yet translated into *English*, (altho' it was soon after) and if it was, it could be but in few Hands, and those too of the richer sort, because Printing was not yet in Use, and written Copies were very chargeable and expensive. Nor could *Wicliffe's* Opinions be at this time spread all over the Nation. There were but very few of the *Clergy* who embraced them, and tho' indeed those few dispersed themselves, and did all they could to bring the Nation out of that Darkness in which it then lay; Yet, alas! they could not do much, their Labours, as we find by the Event, were chiefly confined to the Diocese of *Lincoln*, in which *Wicliffe* lived.

I only add, that had these Insurrections been on the Account of *Wicliffe*, we should certainly have heard of the same things done by the Populace, as were done by them in some Places at the Reformation, viz. The Images pull'd down and burnt,

burnt, the religious Houses rifled, and the lazy Lubbers who inhabited them turn'd out to get their Living in a lawful and honest Way. But we find nothing of all this: All the angry Rabble seem'd intent upon was, the Avenging themselves of those whom they fancied to have been the Authors or Occasions of those Grievances which they suffered. This made them fall so foully on the Great and Noble Duke of *Lancaster*, who was the known Supporter and Protector of *Wicliffe*, as not only to burn his stately Palace, and destroy his very costly Furniture, but to aim at his Life. So that *Joceline's* Remark seems very true that 'It is owing to pure Hatred of the *Wicliffites* that some have falsely and ignorantly pretended that *Baale* was one of them.'

As Dr. *Wicliffe* was very much in Favour with the People among whom he lived, and to whom he preached; so he was held in very great Reputation by the University of *Oxford*, especially by the Seculars and Students who lived there: In somuch that even after his Death, Arch-Bishop A. D. 1408. *Arundel* complained that the University was partly turned into wild Vines which brought forth bitter Grapes. It is allowed on all Hands that a great Multitude of the Academicks were infected with the Opinions of *Wicliffe*, at this time.

Historia
Univ. Oxon.
p. 204.

In the Year 1406 Letters Testimonial, in the Behalf of *Wicliffe*, were given by the University, and sealed with their common Seal. In these 'tis said of him, 'That his Conversation (even from his Youth, or tender Years, unto the Time of his Death) was in the University so praiseworthy and honest, that never at any time was there any Offence given by him, or was he aspersed with any Note of Infamy or sinister Suspicion: But that in answering, reading, preaching, determining, he behaved himself laudably, as a valiant Champion of the Truth, and catholically vanquished by Sentences of Holy Scripture

sure all such as by their wilful Beggary blasphemed the Religion of CHRIST. That this Doctor was not convicted of heretical Pravity, or by our Prelates delivered to be burnt after his Burial. For GOD forbid that our Prelates should have condemned a Man of so great Probability for an Heretick, who in all the University, had not his Equal, as they believed, in his Writings of Logick, Philosophy, Divinity, Morality, and the speculative Sciences.

But the Authentickness of this Testimonial is disputed. *Ibid.* p. 203. Dr. Thomas Gascoigne tells us that 'Peter Paine, an Heretick, stole the common Seal of the University, under which he wrote to the Hereticks at Prague in Bohemia, that Oxford and all England were of the same Belief with those of Prague, except the false Friars mendicant.' This Peter Paine was, it seems, born at a Place called *Paugh* or *Hogh*, in the County of Lincoln, situated about

Ibid. p. 215,
216.

* five.

about * three Miles from *Grantham*, from whence, according to the Custom of that Age, he had his Sire-Name, altho' he was also called *Peter Freyng* or *French*, because his Father was of French Extraction; *Inglys*, because he was born in England, and after he was in Orders, *Peter Clerk* or *Payne*. He was sent by his Father to *Oxford*, where he successfully studied *Grammar*, *Logick* and *Philosophy*. Having taken his Degree of Master of Arts, he became Principal of *Edmund Hall*, and was very famous in the University, for his excellent Parts, and being a good Disputant; and for opposing the Friars, and disputing with *Thomas Walden* a *Carmelite*, about the Beggary of CHRIST, *Pilgrimages*, the *Eucharist*, *Images*, and *Reliques*. *Walden* tells us, that once disputing with him and one Frier *William*, on some of the above-said Arguments, and about wilful Beggary, he first hesitated, and then appeared troubled in his Mind, and at length ran quite mad. But so are all Men esteemed by the Papists, who are not biggotted

bigotted to their Fopperies. However it is not to be doubted that out of Fear he afterwards fled into *Bohemia*, where he contracted an Acquaintance with *Precepins*, and published some of *Wickliffe's* Books. But even here, he was not long in Safety, for being apprehended by the Emperor's Officers he dyed *A. D.* 1433. but by what kind of Death is uncertain.

It is not very probable that a Man of this Character who thus suffered the Loss of all Things, out of Conscience towards God, should dare to do what is condemned even by the Light of Nature, and incur the Guilt of both *Theft* and *Forgery*. Besides, it is not true that in this *Testimonial* 'the *Bohemians* or any others are certified that *Oxford* and *England* were of the same Relief with them.' Nor would any Follower of *Wickliffe* have asserted so much. Since tho' *John Hus*, *Histoire du* and *Jerome* of *Prague* so far agreed with *Wickliffe*, *Coneile de* that they opposed the Tyranny and Corruptions *Constance*, *pu* of the Pope and his Clergy: Yet it's well known *290, 390.* that they were by no means of the same Opinion with Relation to the *Eucharist*; that neither *John Hus* nor *Jerome* did ever oppose the *Real Presence*, and *Transubstantiation*, as *Wickliffe* had done.

The *Testimonial* is in the Name of the Chancellor, and the Congregation of Masters, who are said to be unanimous on this Occasion. And its said that this Year 1406 the Chancellor was *Richard Courtney*, of *Exeter College*, who was afterwards Dean of *Wells*, and Bishop of *Norwich*. The *Commissaries* or *Vice-Chancellors* are said to have been *John Whyttehede* and *John Orum*, both of *University College*, which latter was, in 1411, Arch-Deacon of *Barum* and *Cornwall*, and in 1428 was made Chancellor of the Church of *Exeter*: And the Proctors *Walter Logardyn* of *Merton College*, and *Adam Skelton* of *Queen's*. I can't find that any of these were any way remarkable for any Opposition made by them to *Wickliffe*, or their shewing

any Hatred of his Memory. But indeed, by the Statute made 1426 for the more secure Custody of the Common Seal of the University, (if it at all relates to this matter) it seems as if this *Testimonial* was thought to have been obtained by *Wicliffe's* Friends by a Surprise; the Design having never been communicated to those whom they knew would oppose it, and so the Grace passed by a Majority in the *Congregation-House*. Instances of such Management may perhaps be met with ever since that time. The Statute orders that 'No-
' thing shall hereafter be sealed with the Common
' Seal of the University, but in a full Congregati-
' on of Regents, if it be full Term; or in a Con-
' vocation of Regents and Non-Regents in the
' time of Vacation: Nor that any thing written
' shall be sealed with the Seal aforesaid, unless the
' Tenor of it be first maturely debated a whole
' Day in a full Congregation of Regents, if it be full
' Term, or in a Convocation of Regents and Non-
' Regents in Vacation time; and that no Delibe-
' ration in a Congregation of Regents shall be fully
' decided the first Day on which it is proposed.'
If this Statute was occasioned by this *Testimonial* in behalf of *Wicliffe* being sealed by the Common Seal of the University, it seems plainly to intimate, as I said before, That *Wicliffe's* Friends took Advantage of the Vacation, and the Absence of his Enemies from the Congregation, and got this *Testimonial* passed by the Majority of those who came thither for this very Purpose.

It is by no means probable that the Common Seal of the University was at this or any other time kept so carelessly that who would might make use of it. Nor is there the least Intimation of this in the Statute above-mentioned. And had it indeed been so, it is reasonable to suppose that a Remedy would have been provided against this Abuse, much sooner than above twenty Years after this pretended Forgery was committed; and be-
fore

fore *five* Years after their giving this *Testimonial* was complained of at *Constance*.

But indeed that this *Testimonial* was known to be the Act of the University, however that might be obtained by some Management, seems very plain from the Universities Letter to the Council at *Constance*, in which there is not a Word of this *Testimonial*'s being a Forgery, and sealed with their Seal unknown to them. They only declare that 'The Academick Council of *Oxford* have been seized with Grief at the spreading of *Wicliffe*'s Errors in *England*; that for the remedying that Evil the said Council had nominated XII able Doctors to censure the Books of the said *Wicliffe*,' [which by the way was not till *five* Years after the Date of this *Testimonial*] 'and that they had marked CC Articles, which all the University judged worthy to be burnt: But that out of Respect for the Council, they had sent them to *Constance* that they might be condemned by a Sovereign Authority.' It is indeed said that some *Englishmen* did at that Council produce a Copy of this *Testimonial*, and pretended that it was supposititious, and made it a Part of their Charge against *John Hus* that 'He read it from the Pulpit to recommend *Wicliffe* to the People.' But had it indeed been a Forgery, how could the University well have done less, on such an Occasion, than have declared by an authentick Writing, that their Seal was put to that Writing without their Knowledge or Consent. But they very well knew that this was very highly to reflect on themselves, and to make all their publick Acts of no Authority or Credit. And they might as well have denied that the University had ever favoured *Wicliffe*, or at any time demurr'd upon receiving the Pope's Nuncio who brought them the Bull concerning him mentioned above.

A late Historian pronounces very peremptorily in this Case, that 'The *Testimonial* was counter-

L'Enfant
Histoire du
Concile de
Constance, p.
228.

'feited,' and 'has apparent Marks of a counter-
 'feit Recommendation.' To justify this harsh
 Sentence, he tells us, that 'The Commendati-
 'on of *Wicliffe*, for his Orthodoxy, that his Cha-
 'racter was unblemished as to his Belief, and
 'that he was never convicted of Heresie, does
 'not agree with Matter of Fact.' But this is in
 Part Misrepresentation and false Report. The
Testimonial no where says that *Wicliffe* was unble-
 mished as to his Belief; the Words are *Ejus Con-*
versatio—sic præclara extitit & honesta, ut nun-
quam de ipso irritatio, vel suspicionis sinistra ac infam-
ia nota respersa fuerat. It says further, and that
 very truly, That *Nec fuerat prædictus Doctor pro*
hereticâ pravitate convictus. Pope Gregory only
 stiles the *Conclusions* noted in his Schedule, false and
 erroneous: In the Process of Arch-Bishop Court-
 nez, and in the Oxford Decree, Dr. *Wicliffe* is not
 so much as once named: And even this Historian
 himself owns that *No formal Conviction pass'd upon*
his Person. And indeed the farthest that any
 of the Acts of those Times went, was charging
Wicliffe with being noted by probable Suspicion of
Heresy, or *vehemently and notoriously suspected* of it.
 And therefore the *Testimonial* adds, *aut per nostros*
prælatos post ejus humationem traditus incendiis, that
 he was never by our Prelates, since his Death, or-
 dered to be burnt, as a Proof that he never was
 convicted of heretical Pravity.

Regis Li-
 teræ patentis.
 Archiepisc.
 Literæ Can-
 cellario &
 procurat.

The Historian adds, that 'Tis very unlikely
 'the University of *Oxford* should have either In-
 'clination or Courage to vouch thus freely for
 '*Wicliffe's* Catholickness.' But he ought to have
 shewn that it does thus vouch. I, for my Part,
 can see nothing like it; as if the Drawers of the
Testimonial were aware of being called to an Ac-
 count for it in those perilous Times, they seem to
 have acted with the greatest Caution. Thus when
 they stile *Wicliffe* a *valiant Champion of the Faith*,
 they presently instance in his opposing the wilful Beg-
 gary

gary of the Friars : And only add that God forbid that our Prelates should have condemned a Man of so great Probity for an Heretick, who in Logick, Philosophy, Divinity, Morality and Matters of Speculation wrote, as they believed, without an Equal.

The Historian observes further, that ' So publick a Testimonial might probably have exposed the University to the utmost Hazards, and brought them within the Penalty of the late Statute.' This Statute is 2 Hen. IV. c. 15. which was pass'd about six Years before the Date of this Testimonial. In this Statute, so far as I am able to see, *Wicliffe* is not so much as once named, and how therefore the University could be brought within the Penalty of it, by giving a Testimonial in his Behalf, I confess, I do not see. It is indeed there enacted, that none from henceforth in any wise favour such Preacher [as any thing preaches, holds, teaches, or instructs contrary to the Catholick Faith or Determination of the Holy Church] or Maker of any such and like Conventicles, or holding or exercising Schools, or making or writing such Books, or so teaching, informing, or exciting the People, nor any of them maintain, or any wise sustain. But all this plainly relates to Men alive, and not to a Man that had been dead and buried fifteen Years. Besides, it is well known that *Wicliffe*, when he was alive, did not make any Conventicles, nor held or exercised such Schools as are here described.

It is observed some Years after this, *A. D.* *Histo. unt.* 1411, that ' For all the Condemnation of XLV. *versit. Oxoni.* Articles or Conclusions of *Wicliffe's* at London, *en. p. 204.* by Arch-Bishop *Arundel*, the Year before, and the ratifying that Sentence at Oxford in the Congregation-House June 26. and burning the Books out of which they were said to be taken ad Quadrivium Quaterbois ; these hated Opinions grew better beloved, and *Wicliffe's* Writings which were cast into the Flames, shone with a greater

greater Light, and seemed to be rather *tried* than *consumed*, they were so increased thro' the Fury of their Enemies: Insomuch that the Arch-Bishop resolved to visit the University; and accordingly cited the Chancellor, Doctors, Masters and Scholars to be in a readiness as soon as he approached *Oxford*. But the Chancellor *Richard Courtney*, who was Chancellor when this *Testimonial* was given, with the Proctors, &c. went to meet his Grace, and told him, if he came as a Guest he was very welcome to the University; but if he intended to enter *Oxford* as a Visitor, they would have him to know, that by the Pope's Bull, the University was exempted many Years ago from the Jurisdiction of the Arch-Bishops and Bishops. Of this the Arch-Bishop complained to the King, who commanded the Principals of the University to appear before him, to give an Account of the Pope's Diploma, where-with they covered their Contumacy. And sometime after, the *Chancellor* and *Proctors* resigned, or were forc'd to lay down their Offices at *Lambeth*, and the King wrote to the University, That the *Senior* Doctor of Divinity, who was then *Edmund Bekyngham* Warden of *Merton* should take upon him the Government of the University, and execute the Chancellor's Office, till another was chosen in the room of the Person removed. On which such a Melancholy seized the Students, that they left off their Lectures, and dispersed themselves, as if they intended to break up the University. So that the King was forced to write several Letters to the Members of the University, and to intreat them with good Words to resume their Lectures. Does this now look as if the University, at this time, was at all disaffected to the Memory of *Wicliffe*, or that they would refuse to give such a *Testimonial* in his behalf as this, of which we are now speaking?

That

That nothing occurs in the Letters and Registers of the University relating to this *Testimonial*, is not very strange. It may as well be argued, that Dr. *Wicliffe* was never Rector of *Lutterworth*, because his Institution to it is not to be found in the Registers of the Bishops of the Diocese in which that Parish is. And perhaps the Omission of both may be accounted for the same Way, viz. That when the old Registers, decayed by Age or other Accidents, were transcribed, out of Hatred and Detestation of the Name and Memory of *Wicliffe* whatever related to him was left out.

On the whole, if Arch-Bishop *Arundel* and the Synod of the Clergy, held at St. Paul's London, may be believed, the University was at this time wholly infected with *Wicliffe's* Doctrine. She who was formerly the Mother of Virtues, the Light of Knowledge, the Prop of Catholick Faith, and the singular Pattern of Obedience, they said now brought forth only abortive Children, or degenerating from the Disposition of the former Race, who always encouraged Contumacy and Rebellion, and sowed Tares among the pure Wheat. And this was but four Years after this *Testimonial* was given. And accordingly the Arch-Bishop in his Letters to the Chancellor, &c. 1411, tells them that He knew that almost the whole University was touched or infected with heretical Pravity. And the Members of it were forced to beg the Arch-Bishop's Pardon for their not being so violent as they ought to have been in persecuting the *Lollards*, and that all the Masters did not agree in the Condemnation of the Articles of *Wicliffe*.

So that, it seems, this *Testimonial* has not such apparent Marks of a counterfeit Recommendation; nor does Mr. Fox deserve to be censured for making no question about its Credit; which perhaps had never been doubted but for Hatred of the Memory of the Man in whose behalf it's given. *Thomas Gascoigne*, as I have shewn, is the only Writer on whole

Histor. Univ.
ver. Oxon. p.
203.

Reg. A-
rundell. fol.
24- Histo.
Univer. Qx-
on. p. 205.

whose Authority this Story is built, and he very plainly misrepresents the *Testimonial*, and writes of it as if he had never seen it.

Dr. *Wicliffe's* being in so great Reputation with the University, and so generally beloved there, we may well suppose to have been a Means of recommending him to the Favour and Esteem of a great many considerable Persons both of the Clergy and Laity. And to let the Reader see that he was a Person above that Contempt which his Enemies, in their Writings, studiously endeavour to pour upon him; I hope it will not be thought improper to add to the History of his Life some Account of those who shewed great Regard to him and to his Writings.

I. First he was very happy in the Royal Favour. K. *Edward III.* as has been shewn, set a great Value on him, and employed him in Affairs of the greatest Importance, and wherein his Royal Prerogative, and the Welfare of his Kingdom was very nearly concerned. And for this some of the Popish Historians, if they deserve that Name, have very basely reflected on his Memory. Thus the infamous *Varillas*, 'The King, says he, did not
 Histoire du 'Wiclevisme, p. 34. ' live a Year before he was punished for the Favour which he had shewn to *Wicliffe*, in a Manner which cannot be express'd without Horror. ' He was tormented with a languishing Fever in his ' House at *Shene*, where he went to take the Diversion of Hunting.' This Romantick Writer fancies that *Wicliffe* and his Doctrines were anathematized in a Council held at *Canterbury* the Year before the King fell sick, viz. A. D. 1375, (for the King fell sick at *Eltham* immediately on the News of the Death of his Son, the *Black Prince*, who died June 8. 1376; of which Sickness he never was perfectly recovered before his Death at *Shene*, June 21. 1377.) by *Thomas Arch-Bishop of Canterbury*; whereas neither was *Wicliffe* ever accused of holding any erroneous Tenets 'till after this

Barnes's
 History of K.
Edward III.
 p. 885, 896.

this King's Death; nor was *Thomas Arundel*, Arch-Bishop of *Canterbury* till eleven Years after *Wicliffe* himself was dead and buried.

Upon the same Account is the Memory of this good and heroick Prince aspersed with the Charge of his being entirely devoted to a wicked Whore, one *Alite Peeres*, whom he loved dearer than himself: Thus *Thomas Walsingham*, the Author of this Fable, reports the Matter. During the whole *Histo. Ang.* time of his lying sick, says he, That wicked P. 192. Whore *Alite Peeres* sat by him, who in the mean Time suggested to him what was dear to her, saying nothing, nor suffering any one else to say any thing to him of the Salvation of his Soul, but always assuring him of the Restoration of his Health, till she saw in him the undoubted Signs of Death by his Speech failing him. For as soon as she saw his Speech was gone, and that his Eyes grew dim, and that his natural Heat began to fail in his extreme Parts, the shameless Harlot immediately took his Rings off his Fingers, and withdrew. But this savours too grossly of a Monkish Fable, and of that Spirit which is so commonly seen in many of their Writings, which when they find, or even suspect any Person to have acted contrary to their Interest, is apt to invent some Tale or other which may shew how he was punished by God for his thus acting.

This Lady was, it seems, a Person of extraordinary Beauty, and was married to the Lord *William Windsor* Lord Lieutenant of *Ireland*, in the 43 Year of the Reign of K. *Edward*: And altho' she was indeed accused before the Lords in the Parliament held 1 Ric. II. and by them adjudged to be banished, and to forfeit all her Goods and Lands whatsoever: Yet Sir *Robert Cotton*, who had perused the long Record against this Lady, assures us that 'It proves no such heinous Matter' *Abridg-ment of Records, p. 158.* against her, as she was charged with. Only it shews that she was in such Credit with K. *Edward*

ward III. that she sat at his Bed's Head, when all of the Council and of the Privy-Chamber stood waiting without Doors, and that she moved those Suits that they dared not; and these two Suits wherefore she was condemned, seemed very honest; her Mishap was that she was friendly to many, but all were not so to her. The Record, *says he*, is strange and worthy of Sight.' Accordingly, this Judgment was in the very next Parliament reversed.

Ibid. p. 177.

It is not at all probable that a Prince so remarkably Chast and Virtuous in his younger Years, as K. Edward was known to be, should in the Decline of his Life, and when he was above *threescore* Years old burn with the Flames of Lust. And yet even *Walsingham* himself does not charge him with indulging this Vice in his Youth, but reflects on him as putting no Restraint on himself in his old Age, to which he attributes the shortning his Life, and the ill Successes he met with towards the End of his long and glorious Reign: And even this foul Accusation he grounds only on Report or Hearsay.

II, Another Friend and Favourer of Dr. *Wicliffe* was *Joan* the Queen-Mother, who, when the Arch-Bishop of *Canterbury*, Bishop of *London*, &c. having abruptly broken up their Court held at *St. Paul's* to condemn *Wicliffe*, met again at *Lambeth*, on the same Business, sent Sir *Lewis Clifford* to them to forbid them to pronounce any Definitive Sentence against him.

III. The Great and Noble *John* of Gaunt Duke of *Lancaster*, and Son to K. Edward III. was a very zealous Protector of Dr. *Wicliffe* against the Designs and Attempts of his Enemies to destroy him: Insomuch that as *Knighton* observes, if it had not been for him, he must necessarily have fallen into the Pit of Destruction. The Castle of *Leicester* was one of the Duke's Palaces where he sometimes resided; and *Lutterworth* where

C. 2647.

where Dr. *Wicliffe* was Parson being not above 8 or 10 Miles from thence, it is not at all unlikely that the Duke knew his Character very well, and was well acquainted with the Manner of his Conversation. This great Man is reported to be so well satisfied that CHRIST JESUS did not commit his Gospel to the Clergy and Doctors of the Church only, but that the Custody and Use of it was the Birth-Right and Priviledge of all Christians; that he declared in one of the Parliaments held in K. *Richard II's* Time, for the Translation of it into the vulgar Tongue. A Bill we are told was brought in for taking away the Bible then translated into *English* by Dr. *Wicliffe*, which was rejected by both Lords and Commons, on which Occasion the Duke thus spoke; *We will not, says he, be the Dreggs of all Men: Seeing other Nations have the Law of GOD, which is the Law of our Faith, written in their own Language; and swearing a great Oath, declared, he would maintain it against those, whoever they should be who first brought in the Bill.* Others, at the same time, added, *That if the Gospel by being translated into English, was the Occasion of Mens running into Error, they might know that there were more Hareticks to be found among the Latins than among the People of any other Language. For that the Decretals reckoned no fewer than 66 Latine Hareticks, and so the Gospel must not be read in Latin, which yet they allowed.* But for this, and his protecting Dr. *Wicliffe* against the Attempts of his malicious Adversaries who were intent on procuring his Ruin, has this noble Person been represented by the Monkish Historians as in a Conspiracy to place the Crown on his own Head, after his Father's Decease; and guilty of the worst of Immoralities, so as to have hastned his Death by his excessive Indulgence of them. For nothing too bad can ever be said of those who are Enemies to the Church, or in plain *English*, against the arbitrary Power, and devilish Tyranny

A. D. 1390.

John Fox

Præfati. E-

vangeli. Sax-

onico, A. D.

1571. Ufferii

de scripturis,

p. 162.

Walsing.

Histo. Ang.

p. 310.

Tho. Gas-

coigne, diâ.

2 Part. p.

47.

Histo. Univ.

Oxon. p. 193.

Tyranny of the Popish Clergy. And they who will not spare even Crowned Heads, as we have seen they did not K. *Edward* himself, because they will not be their Tools and Vassals, we cannot expect should shew greater Reverence to Subjects, tho' they are of Royal-Blood and Princely Extraction.

But had the Duke been at all suspected in King *Edward's* Life time of having any Design to hinder the Succession of the Prince of *Wales*, whom he and his Brothers, the Earl of *Cambridge*, and the Lord *Thomas* of *Woodstock* had all sworn, by the King's Command, to uphold and maintain as their only lawful Lord, and undoubted Sovereign, the King would never have made him his Assistant in the Regency, thereby putting it more in his Power to compass his ambitious Designs, if he had any, than otherwise it could have been. However, it seems, the Dukes Enemies had so far sent abroad this Suspicion of him, that the Commons in the Parliament held at *Westminster* this Year after *Michaelmas*, being the first of the young King's Reign, accused him of Treason which the Duke complained of to the King, and ' In his Defence
' openly before the King demanded the Combate
' to any Person whatsoever, or what other Order
' the King should appoint. Whereupon the whole
' Lords and Commons with one Voice purged
' him, and requested that he would use no more
' such Words, whereto the said Duke seemed to
' be content, but said, that the same Report to
' set the Nobles at Debate, was no better than
' Treason.' And four Years after, when the Duke was forced to go into *Scotland* to avoid the Fury of the rebellious Boors, who were particularly enraged against him: The King ordered the Earl of *Northumberland* to seek for him, and to be his Guard to defend him against his Enemies, that he might come safe to the King. The same Orders were sent to all and singular the Lords of the

Cotton's
Abridg. p.
155.

A. D. 1381.
Knyghton
de event. Angl.
liz, c. 2642,
2643.

the Northern District, and also to all and singular the Sheriffs and Burgesles, with a sufficient Force to conduct the Duke safely thro' their Territories. And when the Duke came to the King at Ruynges he was received with the greatest Joy, and Marks of the highest Honour, and very magnificent and royal Presents were made him by the King, to compensate for the Damage he had sustained by the rebellious Boors.

The Record which mentions *John Northampton* Cotton's A-bridgment. p. 325. Draper, *John Moore*, and *Richard Northbury* Merchants, being excepted out of the Pardon which the King, at the Request of the Commons in Parliament granted to the Citizens of London, on which *Walsingham* seems to ground this Suspicion of the Duke, says nothing of the Duke. And even *John Northampton* himself, the very next Year, had the Judgment given against him repealed by the King, at the Request of the Commons, by the Assent of the Parliament. A. R. xi. A. D. 1388. Ibid. p. 339.

Knyghton always calls this Duke, the Pious, and the peaceable Duke; and gives this Reason for his so stilling him, That he never sought Revenge in all his Troubles, and Straits, and under all the Injuries that were maliciously done to him, but carrying himself with great Moderation forgave every one who desired his Pardon. Nay, that when by some of his own Domesticks he was robb'd of a great Quantity of Plate, to a great Value, and he was urged to prosecute them when taken according to the Rigor of the Law, he was filled with such a Spirit of Piety, that he refused it, saying, he would have no Man die for his Goods. De event. Anglia, c. 2643.

IV. *Henry Lord Piercy*, Earl Marshal of England: He accompanied Dr. *Wickliffe*, together with the Duke of Lancaster, when he first appeared before the A-Bishop and Bishop of London, at St. Pauls.

V. *Aune*, K. *Richard II's* beloved Queen; she was Daughter to the Emperor *Charles IV.* and Sister to *Wyncestaus* King of *Bohemia* and Emperor of Germany,

many, and married to King Richard, A. D. 1384: *Wicliffe* thus speaks of her in his Book *Of the threefold Bond of Love*. 'It is possible, says he, that the Noble Queen of England, the Sister of *Cæsar*, may have the Gospel written in three Languages, *Bohemian*, *German*, and *Latin*, and to heriticate her on this Account would be *Luciferian* Folly.' The same Account was afterwards given of her by Arch-Bishop *Arundel* in his Sermon

A. D. 1394. preached at her Funeral. 'Altho, says he, she was a Stranger, yet she constantly studied the four Gospels in *English*, and explained by the Expositions of the Doctors; and that in the Study of these, and reading godly Books, she was more diligent than even the Prelates themselves, tho' their Office and Business required it.' After her Death, several of Dr. *Wicliffe's* Books were carried by her Attendants into *Bohemia*, and were a Means of promoting the Reformation there. She is said to have been a Princess of so great Worth both for Piety and Virtue, that the greatest Love was but her Due. In the blind Age in which she lived, she enjoyed Light, and could not, as we have seen, endure the implicit and unreasonable Service and Devotion of the *Roman Church*.

VI. K. Richard II. was, at first, no Enemy to Dr. *Wicliffe*. He made him his Chaplain, and grac'd him with his Royal Favour. However afterwards he suffered himself to be made use of by the Ruling Clergy to be the Instrument of wreaking their Spight on him and his Followers. For A. D. 1395. the King being in *Ireland*, before he could do much there, the Bishops and Clergy were so alarm'd with the bold and numerous Accusations which the *Wicliffites* or *Lollards* had made against their Body, that they sent the Arch-Bishop of *York*, and the Bishop of *London* to the King, begging of him to hasten his Return to defend and succour the true Faith and Holy Church that were both in Danger of being ruined by the Hereticks,

Echard's
History, Vol.
I. p. 403.

Hereticks, who were contriving how to take away the Possessions of the Church, and overthrow all Canonical Sanctions. The King greatly surprized at the News, ——— hastned into *England* ——— and upon his Arrival severely reprimanded some of the Nobility and Gentry, who were the chief Favourers of these *Lollards*, causing Sir *Richard Story* publicly to abjure their Principles; and openly declaring, That if he ever found him to relapse, he should suffer Death without Mercy.

Besides the six Knights mentioned before, Sir *Walsingham* *William Newyle*, Sir *John Cleveloun* and Sir *John* *Hist. Ang. p.* *Mountague*, are reported to have so far favoured 328. Dr. *Wicliffe's* Doctrines as in their several Districts to destroy the *Images* that were set up in the several Churches.

XVI. *Walsingham* mentions another Knight, *Hist. Ang.* one Sir *Lawrence de St. Martin* of *Wiltshire* near 246. *Sarisbury*, who, he says, was seduced by *Wicliffe's* Doctrines, and of whom he tells the following Story.

' *Easter* drawing near, when he ought to receive
' the enlivening Sacrament, the Knight desired
' of his Priest that he might receive it on the Vi-
' gil of the said Feast, who according to his De-
' sire, after Mass was over, gave it him as he re-
' quested. But the Knight when the Priest had
' given him the Host, took it in his Hand, and
' immediately rising from his Knees, (carrying
' God's Body) he hastened to his own House.
' The Priest seeing the Knight thus act as if he
' was out of his Wits, follows him, calling to
' him, and adjuring him not to offer so great an
' Affront to the Sacrament, but either to restore
' it to him, or honourably to treat and receive it
' after the manner of Christians. But the Priest's
' Cries and Intreaties availed nothing; The Knight
' notwithstanding shutting the Doors on the Priest,
' ordered Oysters to be brought to him, and
' eat Part of the Host with the Oysters, Part with
P Onions,

A. D. 1380.

Onions, and Part he swallowed down with Wine, saying, that any Bread he had in his House was as good as that, which he was glad he had received in such a Manner. The Knight's Servants, who were amazed at the Novelty of so horrid a Fact, told all this to the Neighbours. The Parish-Priest, therefore, who was very much nettled at the Knight's doing this great Wickedness, told the whole of it, in Order, to the Bishop of Sarum, Master Ralph Ergon. The Bishop ordered the Knight to be cited to appear before him, and he appearing, and so wise denying the Fact, the Bishop, because he was a Man of great Esteem in those Parts, admonished him to return home, and get together diverse of the Clergy who were known to him, and consult with them about this Matter, if perhaps, being regarded by God, he might obtain Grace, and think more wholesomely of the Sacrament aforesaid, and to appear before the Bishop on such a certain Day. This Admonition of the Bishop's the Knight submitted to, and on the Day prefix'd coming again to him, according to the Advice of the Clergy which had, on this Occasion, resorted to him, confessed that he had thought amiss of the Sacrament of the Altar, and had greatly sinned in dishonouring of it; wherefore he humbly begged Pardon of the Bishop, and of all who were present. The Bishop therefore seeing his Conversion, and attending to his humble Confession, enjoyned him, in Part of Penance, to erect a Stone cross at *Sarisbury* (in a publick Place) on which the whole Series of this Matter should be engraved in order, and that on every sixth Holy-day, during his Life, he should come to the said Cross, with his Head uncovered, his Feet bare, and in only his Shirt and Drawers, and publicly confess before it on his bended Knees the whole Fact in order, as it was committed; and other Penances he enjoined him,

‘ him, both publick and private, which are too long
 ‘ to commit to Writing.’ This is the doughty
 Story; and *Walsingham* tells us, that ‘ He has there-
 ‘ fore told it more at large, that it may appear to
 ‘ all, how great Evils the Beast (which ascended
 ‘ out of the bottomless Pit) the Colleague of *Satan*,
 ‘ *John Wickliffe*, or *Wicked Belshazzar* scattered abroad
 ‘ upon the Earth.’ So that the Reader sees the
 Occasion of this Tale. But nothing can be more
 false than that *Wickliffe* propagated any profane or
 irreverent Opinion of this Holy Sacrament. So
 far is he from doing so; that he always speaks of
 it in his Writings with very great Reverence and
 Devotion.

XVII. *Geoffery Chaucer*. He is said to have *Leland de*
 been educated in *Canterbury* or *Merton* College *scriptor. Bri-*
 with *John Wickliffe*, and thereupon to have com- *tann. p. 420.*
 menced an accure Logician, a sweet Rhetorician,
 a pleasant Poet, a grave Philosopher, and an in-
 genious Mathematician, and an holy Divine. He
 died 1400. *ana. 72.*

XVIII. To these we may add the Great and *Goodwin's*
 Noble Sir *John Oldcastle* Lord *Cobham*, who was *Life of H. V.*
 not only ‘ennobled by his Birth and Dignities, but *P. 361.*
 ‘ much more by his Wit, Eloquence, Learning,
 ‘ and good Sense, which together with a great
 ‘ natural Courage, and an honest Freedom of
 ‘ Mind, accomplished him for such an eminent
 ‘ Champion of the Truth, as he appeared in
 ‘ Times abounding with Vice and Error.’ In his
 Youth he had heard *Wickliffe* preach, by whose Doc-
 trine he declared he had learn’d to fear his G O D, *Ibid. p. 22,*
 and to have his Conversation freer from Sin than it *167.*
 was before. In several Parliaments he had spoken
 boldly against the Corruptions of the Christian
 Faith and Worship; and had frequently represented
 to the Kings *Richard II.* *Henry IV.* and *Henry V.*
 the insufferable Abuses committed by the Clergy.

A. D. 1395 and 1405 he presented to the
 Parliament several Discourses concerning a Refor-

mation of Discipline and Manners in the Church; one of which Books was composed by himself; and the other by *John Purvey* or *Parney*, of *Oxford*. A. D. 1389 he made a Speech in Parliament against the *Pope's* Power, and against the Removal of Causes to *Rome* to be tryed there;

Statute Book upon which the Statute of *Provisors* made Anno p. 177, 178. 25 *Edw. III.* was confirmed, and it was ordained, 13 Ric. II. That if any Man bring or send within the Realm;

c. 3. or the King's Power, any Summons, Sentence or Excommunication against any Person, of what Condition that he be, for the Cause of making Motion, Assent or Execution of the said Statute of Provisors, he shall be taken, arrested, and put in Prison, and forfeit all his Lands and Tenements, Goods and Chattels for ever, and incur the Pain of Life and Member. And if any Prelate make Execution of such Summons, Sentences or Excommunications, that his Temporalties be taken and abide in the King's Hands till due Redress, and Correction be thereof made. And if any Person of less Estate than a Prelate, of what Condition that he be, make such Execution, he shall be taken, arrested, and put in Prison, and have Imprisonment, and make Fine and Ransom by the Discretion of the King's Council. By this Action the Lord *Cobham* had then put his Life in hazzard of being made a Sacrifice to the Fury of the Priests; and Sir *John Cheney*, with others, were in the same Danger. The Clergy, it's sure, were very angry

Cotton's A. at the passing these two Acts, and made their solemn Protestation in open Parliament against them, declaring, ' That they in no wise meant, ' or would assent to any Statute or Law made in ' the Restraint of the *Pope's* Authority, but utterly withstood the same.'

Walden This Lord *Cobham* is said likewise to have
contra *Wic-* maintained in the Diocesses of *Canterbury*, *Rochester*,
lev. lib. 2. *London* and *Hertford*, such Preachers as were hate-
c. 70. ful

ful to the Clergy; and, at the Desire of *John Goodwin's*
Huss, to have caus'd all *Wicliffe's* Works to be ^{Life of K.}
 written out, and to be dispersed in *Bohemia, France,* ^{Hen. V. P.}
Spain, Portugal, and other Parts of *Europe.* ^{167.}

By these Means he was reckoned a most inveterate Enemy to the Church, and under this Character represented, by his Enemies, to *K. Hen. V.*, with whom they found ways to make him suspected as an Enemy to his Royal Dignity, and by Degrees to lessen him in his Affections and Favour, and, at last, entirely to ruin him.

A Convocation was called by the Arch-Bishop of *Canterbury* at *London*, to convict this honourable Person of what they called Heresy: In which Evidence was given of the Crimes above-mentioned. But out of Respect to the King, in whose Favour *Sir John* was, and in Consideration of that Honour which was due to his Quality, the Arch-Bishop would first communicate the Business to his Majesty; and for this Purpose, with all his Suffragans then present, and a great Number of the Clergy, he went to him then residing in his Manor at *Kennington*. The King being willing to reduce *Sir John Oldcastle* by such Means as might reflect no Dishonour on him, required the Arch-Bishop to desist for some time from all further Process, promising that he himself would discontinue the Business with him speedily; which he did, sending for him soon after, and in a private Conference admonishing him to submit to the Church, and to make a Recantation of his Errors. *Sir John* heard him with a becoming Reverence, and made this respectful Answer. *I am,* said he, *as I have always been, most willing to obey your Majesty, as the Minister of GOD appointed to bear the Sword of Justice for the Punishment of evil Doers, and the Protection of those that do well: To you therefore (next to my Eternal Living Judge) I owe my whole Obedience, and intirely submit (as I have ever done) to your Pleasure my Life, and*

‘ all my Fortune in this World, and in all Affairs of it
 ‘ whatever, am ready to perform exactly your Royal
 ‘ Commands: But as to the Pope, and the spiritual
 ‘ Dominion which he claims, I owe him no Service
 ‘ that I know of, nor will pay him any; for as sure
 ‘ as GOD’s Word is true, to me it is fully evident
 ‘ that he is the great Antichrist, the Son of Perdi-
 ‘ tion, the open Adversary of GOD, and the
 ‘ Abomination standing in the Holy Place.’ The
 King seeing him thus immoveable, abandon’d him
 to the Ecclesiastical Court; and when the Arch-
 Bishop came again to know his Pleasure, he gave
 him full Permission to cite him to appear before
 him, to examine and try him, and to inflict those
 Punishments upon him, which the Church had
 decreed:

For the same Reason, and being prejudiced
 against this injur’d Lord by the Influences of his
 Enemies, the King refused to read the Articles of
 his Belief, which this noble Lord had drawn up,
 and presented to him, and would not admit of his
 Appeal to him as his Judge; nor of his Appeal
 from the Arch-Bishop to the Pope, but commit-
 ted him Prisoner to the Tower, there to be kept
 in safe Custody till the Pope gave Allowance for
 his Tryal.

This great Man being thus given up to the Will
 of his Enemies, and left entirely to their Mercy,
 they never left him till they had ‘ judged De-
 ‘ clared and Condemned him as a most pernicious
 ‘ and detestable Heretick, and therefore commit-
 ‘ ted him to the secular Jurisdiction, Power and
 ‘ Judgment to put him to Death.’ Which Sen-
 tence, altho’ he avoided the Execution of it three
 or four Years by his Escape out of the Tower, he
 was at last forc’d to submit to it: Which he did
 with the utmost Bravery, and most triumphant
 Joy, exhorting the People, at the Time of his
 Execution, to follow the Instructions which GOD
 had given them in the Scriptures, and to disclaim
 those

those false Teachers, whose Lives and Conversations were so contrary to CHRIST and his Religion.

This Nobleman was so generally beloved, that the Clergy, by these severe Proceedings against him, very much lost themselves in the Esteem and Affection of the People. As they apprehended therefore the Effects of a Popular Hatred, they made use of an Artifice to turn it off, by spreading a Rumour that the Lord Cobham was become a good Catholick, had abjured his heretical Opinion, and submitted himself in all things to the Holy Church: And that this Report might gain Credit, they counterfeited an Abjuration in his Name.

*Goodwin's
Life of K.
Henry V. p.
27.*

And as they thus endeavoured by this Forgery to amuse and blind the Eyes of the unthinking Multitude, so, on the other hand, to exasperate the King against the Professors of *Wickliff's* Doctrines, and to engage him with the greater Zeal to back their Endeavours to destroy them, they made very clamorous Complaints to him, (as they had done before to his Father) that by Reason of these new Opinions, and the Influence which the Lord Cobham had to abet and promote them among the People, many Schisms, Seditions, and Tumults were rais'd in all Parts of the Kingdom: That the Clergy in general were hated, the Bishops not obeyed, the Ordinaries disregarded, all the spiritual Officers despised, the Laws and Liberties of the Holy Church trampled under Foot, the Christian Faith decayed even to Ruin, and the spiritual Jurisdiction contemn'd: That the Cause of all this Mischief arose from suffering the Disciples of *Wickliff* to preach so publicly, to gather Conventicles, to keep Schools in private Houses, to write Books, and to teach privately in Corners, in Woods, Fields, Groves, and Caves of the Earth. And the Allowance of these Things, they said, would be the Ruin of the Na-

Hen. V.

tion, destroy the Government, and subvert the King's Throne.

By such Complaints as these, the Clergy had got very severe Acts of Parliament to be made against the hated Followers of *Wickliffe*. But what, at this time, seems to have moved K. *Hen. V.* to greater Indignation against these Poor persecuted People, was his being perswaded that they had formed a dangerous Conspiracy against his Person and Government. This, some have affirmed, and that not without Reason, was for seized Causes submitted by the Spiritualtie, more upon Displeasure, than Truth; and that they were assembled in Thicker Field on the back side of St. Giles's in the Night, only to hear their Preacher John Beverley, that Place there being out of the way from Resort of People, Lth they might not come together openly about anye such Matter, withoute Daunger to be apprehended as the Manner is, and hath bin ever of the persecuted Flocke, when they are prohibited publicly the Exercise of their Religion. However, this pretended Plot had its intended Effect, and the very next Parliament a severe Act was made against the poor Followers of *Wickliffe*, as has been said already.

XIX. *John Northampton* alias *Comberton*. In 1382. he was Mayor of the City of *London*, and seeing how scandalous many of the Citizens were become for Lewdness and Debaucherie, he resolved to attempt a Reformation of Manners in the City. Accordingly he set himself with the utmost Diligence to detect and punish those who were guilty of these Vices. Such as he found guilty of Whoredom, he very severely punished by imprisoning them, of whatever Sex they were, and caused the Women to be carried thro' the Streets of *London*, with their Hair shorn, as Thieves were punished in those Days, and exposed to publick Shame, with Trumpets and Pipes going before them;

them; nor did he use the Men any better. In this he was favoured and assisted by the graver and better Part of the Citizens, whom *Walsingham* Hist. Ang. charges, on this Occasion, with growing insolent p. 288. beyond measure, and giving a mischievous Example to other Cities, in usurping the Episcopal Rights, and offering many Affronts to them, in apprehending Fornicatours and Adulterers: Telling us, That they were encouraged or set on to do this by *John Wickliffe* and his Followers, on purpose to make the Prelates odious. ' They [the Citizens] pretended, says he, that they not only abominated the Carelessness and Remissness of the Curates, but detested their Covetousness, who being desirous of Money, omitted the Punishments prescribed by Law, and taking Money of the Criminals, favourably permitted Persons, guilty of Fornication and Incest, to live in the Commissions of those Wickednesses: That they were afraid least for these Sins committed in the City, but winked at, God would sometime or other to be avenged of it, permit its Ruin: And that therefore they were desirous to purge the City of these Defilements, lest it should be punished with the Plague or Sword, or the Earth should swallow them up.'

As to this *John de Northampton*, their Mayor, he tells us, ' He was a very obstinate, and crafty Man, lifted up with his Riches, and Purse-proud; that he was uneasy with his Inferiours, and could not be bent by the Entreaties or Admonitions of his Superiours, but that what he had begun of his own Head, he with a stern Resolution endeavour'd to accomplish.' For, it seems, tho' the Bishop of *London* had shewn himself highly displeased with him, for his thus using his Authority to punish lewd Women, &c. and had actually forbidden him to proceed, yet so long as he continued in his Office, he would not be deterr'd from thus making a publick Example of these Offenders.

XIX. *Nicholas de Hereford* S. T. P. He was of *Queen's College* in *Oxford*, and a very strenuous Asserter of *Dr. Wickffe's* Doctrines. For which Reason he, together with *John Aston* Priest, and *Philip Rampingdon* or *Rapingdon*, was cited by Arch-Bishop *William Courtney* to appear before him at his Court held at the preaching Friers

Devent. An- *London*, 1382. where, as *Knighton* tells us, he
gli. col. 2655; made the following Confession.
2666.

In the Name of God Amen. Wytes alle Cristen Men that we Nichol of Herforde and my Fellow Wyllus unworthy in Presence of ourre godly Fader the Erche-Bishop of Canturbery the nyngtende Day of June, Zeer of Grace a Thousand Thye Hundred fourscore and Two in the House of the Freres prechoures at London whan we were required to seyne what we selyde of diverse Conclusions, we mayden this Protestation and zit we maken, That ourre Entent was, and is to be trewe Sonnes, and meke of Holy Chirche, and zit happe, as God Schilde, that we erren agaynst this Entent, in Wordus or in Werkus, we submytte us mekelyche to ourre foresayde Fadur the Erche-Bishop of Canturbery, and of alle oþer to whom it longyth to redresse them that erren. And asturwarde to want were requirede to save our Beleve of the Sacrament of the Auctere, as to your Understonding outh the People, we knowlecheene fyrst that the Wyll takus in his Bondes, thowtwe the Vertus of the sacramental Wordus, is made and turnyde bevalyche into CHRISTUS Body, the same that was taken and ben of the Mayden Marye, and that sufferide Deth on the Crosse for Hankynd, and that lay in the Sepulcre, and that rose fro Death to Lyve the thridde Day, and stey up into Hevene, and syttes in Joye in the Blyss of the Fadur, and that schal come at the Day of Dome, to dome the Quikke and the Deade: And the Wyne is also turnyde bevalyche into his Blode, so that lebes

leues after the Consecration of Bred and Wylne
 non other Substaunce than that Itk that is
 CHRISTUS Fleche and his Blode. And further-
 more we beleve that the hole Body of CHRIST
 is hole in the Sacrament, and hole in everye
 Partye of the Sacrament of the Autere. And
 also we beleve that CRIST is veralye in the
 same Sacrament in his bodely Presence to Saba-
 tion of alle hem that woorthelye receyven that
 same Sacrament, to hem that unworthelye re-
 ceiven to her Dampnation. And this oure Be-
 lebe, and in this we bene thowen Grace of GOD,
 we wille dye in Remission of oure Synnes. And
 therefore we pry alle Christen Men to whom this
 Confession schal come to that ze here us Wit-
 nes of this Belebe at the Day of Dome, before
 the heyest Judge JHESU CRIST and pray for us
 for Charite.

If this was really Dr. Hereford's Confession, I
 don't see what the Court could expect more. Since
 he here makes an absolute Submission to the Au-
 thority of the Church, and expresses his Beliet of
 the corporal Presence of CHRIST in the Sacra-
 ment, in the very gross and carnal Terms used by
Paschasius the first Inventor of it. Whoever com-
 pares this Confession with that which this Histo-
 rian calls the Retraction of Dr. *Wicliffe*, and
 which I have given the Reader before, will find
 them widely to differ. Dr. *Wicliffe* declares that
 he beleves as CRIST and his Apostolus han tauzt
 him. *Hereford*, as he is represented in this Con-
 fession, declares his Entent, and the Intent of his
 fellow Priests to be true Sons and meke of Holy
 Church, and to submit them mekely to the Correction
 of their most holy Father the Arch-Bishop of Can-
 terbury. Dr. *Wicliffe* believed that the Sacra-
 ment of the Altar white and round, and like to our
 Bread or Host unconsecrated is very GOD's Body
 in Forme of Bread, — that the same Sacrament is
 very GOD's Body, and very Bread. — and that it
 is

Ibid. coll.
2657.

is Hereſie to think that this Sacrament is God's Body, and no Bread. But Dr. Hereford, in this Confession, profeſſes to believe that the Bread that the Priest takes into his Hands, through the Vertue of the sacramental Words, is made and turned verily into CHRIST's Body, the same that was taken and born of the Virgin Mary, and that suffered Death, &c. And yet this Historian tells us, that 'He, ' at this time, escaped the Bitterness of Death, ' by the Assistance of the Duke of Lancaster, and ' the Subtily of Words:' Whereas even the Papists themselves could never yet find plainer Words to express their Doctrine of *Transubstantiation* in, than these which the Doctor is said to have used on this Occasion. But indeed there is great Reason to suspect the Reality of this Confession, and to question whether or no Dr. Hereford ever made any such. It appears by the Process that he did not appear before the Arch-Bishop, &c. till the 20th of June; whereas this Confession is said to have been made in the Arch-Bishop's Presence on the 19th of this Month. At that time he and Dr. Repynodon gave to the Court their Answers in Writing; but they were adjudged by the Doctors, who sat in it, to be insufficient, heretical and deceitful: But no Sentence was then pronounced against them; they were only ordered to appear again eight Days after, viz. June 27. when they not appearing, were declared contumacious and excommunicated with all their Adherents.

Knighton informs us further, that this Doctor ' seeing he could no further prevail by his super- ' stitious Preachings, and vain Doctrines, and that ' he could not, consistent with his Honour, defend ' the foresaid Opinions in the *English* Church, see- ' ing the Arch-Bishop of *Canterbury* with the ' Consent of his Suffragans and of his Clergy, had ' declared them false, and excommunicated all ' those who were the Fauters of them, he resol- ' ved to go to *Rome*, and accordingly took a jour-
ney

they thither. And that when he came to *Rome*, he
 proposed the foresaid Conclusions in the Consistory
 before the *Pope*, and told them that he had
 taken a wearisome Journey from a remote Country
 to defend these Conclusions as true and un-
 reproveable against all that opposed them, and
 protested that he would defend them in the ut-
 most Peril of Death. The *Pope* on this, caused
 a Convocation to be held of the Cardinals and
 Clergy, in order fully to deliberate with their
 Advice concerning so difficult a Matter, and
 that he might use the utmost Diligence in find-
 ing out the Truth, in an Affair of so high Con-
 cern. And having discussed them all, and ex-
 amined them Article by Article, he found them
 condemned by the holy Fathers, and worthy to
 be condemned at that present Time. And so
 with the Consent of the Consistory he caused
 them to be condemned, and to be declared
 condemned, and to be published to the People;
 some as *Heresies*, and others of them as *Errors*.
 And because the *English* Nation favoured *Pope*
Urban, and received and honoured him as the
 true *Pope*, the *Pope* as doing one good Turn
 for another, would not on this Occasion de-
 stroy an *English-man* in the Flames, altho' he was
 a Defender of *Heresy*. But in some sort indulg-
 ing him, out of the Respect which he bore to
 the *English* Nation, he took a milder Course
 with him, and condemned him in the Presence
 of all the People to a perpetual Imprison-
 ment. And when in process of time, many
 Lords about the *Pope*, were importunate with
 him for the Release and Deliverance of the said
Nicholas Hereford, the *Pope* is reported to have
 answered, That it was enough that he had his
 Life, that being penitent he might bring his
 Mind off from the Errors he had embraced.
 Some time after this, the *Pope* proposed to go
 from *Rome* to *Naples*, his native Countrey, un-
 known

known to the *Romans*; and accordingly began his Journey thither, which when the *Romans* saw, and that the Pope had retired from them without their Consent, and was confined by the Siege laid to the Place where he was, they grew angry, and turning seditious invaded the Pope's Palace, and broke open his Prison, and gave the Prisoners their Liberty, among whom was *Nicholas de Hereforde*, who being thus loosed from his Confinement returned into *England*. But within a short time after he was committed to perpetual Imprisonment by the Arch-Bishop of *Canterbury*. Tho' others say, that being at

Hist. Uni. length quite wearied out he yielded and submitted; and as it's said, going to *Coventry*, took on him the Habit of a *Carthusian*, and there ended his Life in the Monastery of *St. Anne*, giving no Trouble to any body.

Oxon. p.
192.

This Account of this learned Confessor seems by no means consistent. According to this Relation, he *abjured* the main Article alledged against him, *viz. That CHRIST is not in the Sacrament of the Altar*, identically, verily and really in his proper corporal Presence? And yet it tells us that he had been sentenced to Death, had not the Duke of *Lancaster* protected him; and that he was a Defender of *Heresy*, and went to *Rome* on purpose to maintain the Conclusions which Arch-Bishop *Courtney* had condemned, and he himself abjured, and was afterwards sentenced to perpetual Imprisonment by the Arch-Bishop of *Canterbury* for asserting them.

Hist. Ang. p. 328. *Walsingham* tells, that *A. D. 1387*. 'Dr. *Hereford* happened to be at Sir *John Mounsgu's*, who had a Chaplain that was a very zealous Follower of the *Lollards*. This Chaplain happened then to be sick, and finding he should die, desired a Priest to whom he might confess himself. Some of the Family hearing this, asked him in a sort of Surprise, What is it that you want? What do

do you desire? Have not you preached, that all outward Confession made to Priests is needless? And that it is sufficient that a Man only confess to GOD alone? To whom the sick Man replied, I have been in an Error; only pray let me have a Priest. Dr. Nicholas Hereford being by, and finding the Chaplain's Inclination to be confessed, thus spoke to him; *What is it, says he, that you are going to do, you Fool? What makes you to trouble your self? Confess to GOD who has a more ample Power to bind and loose than your ignorant Priests have, and that Confession of yours will be sufficient. You have sinned against your self, not against the Priest, he ought to remit the Offence, to whom the Offence is given, or against whom the Offence is done. But the Chaplain persisting in his Desire: On you, says he, be the Peril of the Sin of my not confessing, and dying without the Viaticum, since I have a Desire of dying a good Catholick, If I had Liberty so to do.* And a little after gave up the Ghost. This Story, *Walsingham* says, he therefore went out of his Way to tell, that he might let Men into a better Knowledge of this horrible Sect.

XX. *John Aston*, or *de Aston*. He was another of those who made their Appearance before Arch-Bishop *Courtney* at his Court held at the preaching Friars, where, *Knighron* tells us, he made this Confession or Abjuration.

De event.
Angliz. col.
2656, 2657.

In the Name of GOD Amen. I John Aston Priest untozthely required of my Lord the Arch-Bishop of Canturbery the nyntene Day of June in the Yer of Grace, &c. in the Hous, &c. to say what I selyde in the Water of the Sacrament of the Autere, I have knowelechye and zit I do that the self Byed that the Piste holdes in his Bondes is made thozou the Vertue of the sacramental Wordus verely the self CHRISTUS Body that was borne of the Mayden Marye, and takun and suffrede Deth on the Crosse, and three

thre Days lay in the Sepulchre, and the thirde Day ros fro Deth to the Lybe, and steyede up into Heben, and syttes on the Ryghte Honde of GOD, and in the Day of Dome schall come to dome the Quikke and the Ded, and ower this I belepe generally alle that Holy Wrytt determyneth in Wozde, and in Understondyng, oz whatever Holy Wrytte of GOD determyneth of alle this. When I was requirede specyally to say what I felde of this Proposition. Materiale Brede leues in the Sacrament astur the Consecration. I make this Protestacion that I neber thouzt, ne tauzt, ne pzechide that Proposition. For I wote wele that the Water and the Speculation therof passes in heyzte myn Understondyng, and therfore als Wykele tellys openly for to lebe in this Water I belebe, and of this Water oz of any other touchyng the ryght Belebe of Holy Wrytte, that is nouzt expresse in Holy Writte I belebe as our Modur Holy Wrytte belebes, and in this Belybe I will dye, and of this Thing I beleke alle Men and alle Wymmen to whom this Confession come to, to here me Witnesse befoze the hyghest Judge at the Day of Dome.

Hist. Uni. This Confession, it's said, he drew up, and cau-
Oxon. p.192. sed a great many Copies of it written in *Latine* and *Englysh* to be disperfed up and down in the Streets of *London*, to make himself thought innocent; and set the People against the Arch-Bishop and Clergy, as too cruel in condemning him to be delivered to the Secular Magistrate. But this is directly contrary to the *Process*, which is yet extant in Arch-Bishop *Courtney's* Register. Since, according to that, *Ayhton* was not pronounced and declared an Heretick, till the 20th of *June*, which is the Day after the Date of this pretended Confession.

Coll. 2659. And yet notwithstanding this Confession, we are told by *Knighton*, that he maintained *That in the Sacrament of the Altar, after Consecration, there*

there is very Bread and the very Body of CHRIST, and that the Roundness which is visible, and the Whiteness, &c. are Bread: and that this is the Opinion of the Apostle, and ancient Doctors and Saints; and that the modern Doctors do, in that Matter, either contradict one another, or do not give a sufficient Description of that Sacrament. How inconsistent with, and plainly contrary to what he is made to say in this Confession, is this? Is this never to have thought nor preached that Proposition, that material Bread remains in the Sacrament after the Consecration?

Besides, this *John Aston*, *Knighton* tells us, was *Coll. 2658*. a zealous Propagator of *Wicliffe's* Doctrines: That for this Purpose 'He walked about on Foot with a Staff in his Hand, and was an unwearied Visitor of the Churches every where throughout the Kingdom; and was like a Dog raised from Sleep ready to bark at every Noise, and so expeditiously went from one Place to another, as if he had been a Bee full of Arguments, promptly to dogmatize or spread his Opinions. He likewise, he says, boldly to the utmost of his Power, declared the Opinions of his Master *Wicliffe* at the Tables of simple Hearts, that so he might increase his Sect. Nor was he content with the enticing Conclusions of his Master, or ashamed, out of his own novel subtil Invention, to add many others, and wherever he preached to sow Tares among the Wheat. He frequently and very often exceedingly commended himself and the Fautors of his Sect, styling them *Trewe Prechoures*, and as often calling all other Preachers, *False Prechoures*. He tells us further, that this Master *John* preached at *Loycester* one *Palm-Sunday*, and delivered many of the Opinions of Master *John Wicliffe*, and among the rest these following ones.

Q

1. That

1. That no one ought to excommunicate any one, unless out of Charity, or a Principle of Kindness, and for the Salvation of his Soul.

2. *Item*, That the Excommunication which is issued out against Men to deter them from hearing the Word of God, is the Excommunication of Antichrist, and not of a good Christian Man.

3. *Item*, That the Prelates of the Church obtain their Benefices for Money, and on that Account are Simonacks and Hereticks.

4. *Item*, That the Kingdom would never be fully settled, and in good Peace, till the Temporalities were taken away from Ecclesiasticks, and therefore, spreading his Hands abroad, he entreated the People that they would every one of them assist in that Matter.

5. *Item*, That Ecclesiastical Men, so long as they live in Riches and Pleasures as they live now, are unqualified or not fit to pray for the People, for which end they were principally appointed.

6. *Item*, If the King had in his Hands the Temporalities of Church-men, he ought not then to levy Tolls or Taxes, nor to spoil the Nation or Common-wealth.

7. *Item*, That those new Sects [the religious Orders] came, as it were, but Yesterday, and assert that their Life and Religion are more perfect than the common Religion of CHRIST and the Apostles:

8. *Item*, St. Paul got a Living for himself and his Disciples, by labouring, working with his Hands, and so ought the Religious to labour with their Hands, and not to go about a begging.

9. In the Sacrament of the Altar after Consecration there is very Bread and the very Body of CHRIST, and the Roundness which is visible, and the Whiteness, &c. are Bread; this is the Opinion of the Apostle and ancient Doctors and Saints, and the modern Doctors do in that Matter

‘ yet either contradict one another, or do not give
‘ a sufficient Description of that Sacrament.

‘ 10. The Preachers of the Religious who will
‘ not tell the People, nor set down in Writing the
‘ true Account of the Sacrament of the Altar, and
‘ the Belief of it as it is founded in the Gospel and
‘ Holy Scripture, are excommunicated and Here-
‘ ticks: And if any one gives Alms to such People,
‘ he is a Favourer of them, and excommunicated
‘ with them.

‘ 11. *Item.* The Friars are ashamed to tell their
‘ Belief of the Sacrament of the Altar,’ and for a
‘ Confirmation of all, he said, he affirmed ‘ That this
‘ is the Faith which every one ought to have from
‘ the Gospel, and the Sayings of the Apostles, and
‘ that if any one said or preached in Opposition to
‘ it, he was by no means to be believed.’

These and many other Erroneous Things, as *De event.*
Knighton calls them, he tells us ‘ he said and *Angli. Coll.*
‘ preached publicly, to the Detriment of the ^{2660.}
‘ Church, and the Subversion of the Orthodox
‘ Faith.’ He adds that ‘ he preached at *Glocester*
‘ on the Feast of St. *Matthew* the Apostle.

‘ 12. That the Bishops who received Money
‘ for Sins are Sons of the Devil.

‘ 13. That among all the Doings that ever
‘ were, he believed, the going on a *Crusade* was
‘ the most malignant.

‘ 14. That they who promoted the Cause of
‘ the *Crusade* were Thieves.

‘ 15. That the Promoters of the *Crusade* indu-
‘ ced Christians to contribute their Goods to-
‘ wards the murdering of Men.

‘ 16. That the Granters of a Participation of
‘ all their spiritual Goods are Blasphemers.

‘ 17. That CHRIST was born in a Stable,
‘ and died on a Cross to shew his dislike of *Cain’s*
‘ Castles, to wit, the Churches, and lofty Houses
‘ of the Religious, and Ecclesiasticks.’

Hist. Uni. But all these Opinions he seems afterwards to
 ver. Oxon. have recanted, for by the Arch-Bishop's Letters
 p. 192. dated November 27, 1382. he was restored to the
 School Exercises under the Name of *John Aylston*
 Scholar in Divinity.

XXI. *Philip Rampindon* or *Repingdon*. He was
 another of those who were convened before the
 Arch-Bishop at his Court held at the preaching Fri-
 ers London; and was a noted Preacher at *Oxford*. He
 was one of the *Canons* of *Leycester* and was reckon-
 ed at that time a learned Man, taking his Doctor of
 Divinity's Degree, 1382. But being either terri-
 fied by the Prosecution of the Arch-Bishop, or
 allured with the Hopes of Advancement, he was
 brought off from his Adherence to *Wicliffe*, and
 became a very zealous Persecutor of him and his
 Followers. In the Year 1405, He was by papal
 Provision made Bishop of *Lincoln*; and A.D. 1420,
 advanced to the Dignity of a Cardinal.

XXII. *Laurence Redman* or *Bedeman*, alias *Strep-
 phens*. He was of *Exeter* College, and is named
 together with the three before-mentioned in the
 King's Letters Patents to the Chancellor and
 Proctors of the University. He likewise recanted.

Knighton
 de event. An-
 gliz. Coll. 2660.
 XXIII. * *John Purneye* or *Purveye* A. M. of
Oxford. He was, *Knighton* says, only a Chap-
 lain or Curate having no Benefice of his own,
 and was of a grave Aspect and Behaviour, af-
 fecting an Appearance of Sanctity beyond the
 rest of his Fellows. In his Clothes and Dress he
 went as an ordinary Man, and little regarding
 his own Ease, was unwearied in studying by

* *Mr. Collier informs us that Knighton calls this Man*
Sir John Purneye, because he styles him Dominus Johannes
Purneye, tho' a little after the same Writer calls the Bishop of
Lincoln Dominus Episcopus Lincolniensis. But this English
Historian is very fanciful in his Translations: To give a few
Specimens. Capellanus simplex he translates a Chauntry
Priest: Manu sua scribere fecit is in his English, turn'd
Preacher. Castra Cayni, he renders Cain's Camp: And eccle-
sias, he translates Monasteries.

travelling

' travelling up and down to persuade the People
 ' and bring them over to his Sect, by his deceit-
 ' ful Preachings, and by what other Means he was
 ' able to use.' *Knighton* proceeds to tell us that
 ' *Purneye* imitated as well as he was able in his
 ' Life and Conversation the Examples of the rest
 ' of his Sect, and that being an invincible Disci-
 ' ple of his Master *John Wicliffe*, he conformed
 ' himself to his Opinions, and fearlessly confirmed
 ' them in every Respect like an able Executor.
 ' For that he boarded with his Master when he
 ' was alive, and so having drunk more plentifully
 ' of his Instructions, he had more abundantly
 ' sucked them in, and always, even to his dying
 ' Day, as an inseparable Companion followed both
 ' him and his Opinions and Doctrines, being
 ' unwearied in his Labours and Endeavours to
 ' propagate them. This *John Purneye*, as *Knigh-*
ton goes on in his Character of him, ' as the rest
 ' of his Sect did, always in all his Sermons very
 ' much commended his Followers, or those who
 ' were of his Sect ; but as for others, and especi-
 ' ally the Mendicants, he always and every where
 ' openly aspersed them with deadly Detraction, and
 ' in every third Sentence, as it were, of every Ser-
 ' mon he preached, cunningly bringing in those
 ' who strove, or vied with their Sect, commended
 ' the *True Preachers*, and giving them to under-
 ' stand that by other Preachers he meant as well
 ' the Church-men as Mendicants he barked a-
 ' gainst, as *False Preachers*.' To conclude his Cha-
 ' racter *Knighton* tells us, ' That he preached at *Bry-*
 ' stowe, and publickly taught,

1. That the Celebration of Mass is a humane Tradition and not a Gospel one, and that CHRIST never ordained it.

2. That CHRIST suffered in the Opening or Piercing of his Side and Heart.

3. That every Priest ought rather to omit Mattins, Mass and Vespers, and the rest of the

Canonical Hours, than not to preach the Word of G O D, because those Things are only ordained by humane Tradition.

4 Every Priest may by the Divine Law preach the Word of G O D, without having any other Licence.

5. The Bishops and others who hinder the preaching the Word of G O D, do it that their Sins may not be discovered.

6. They who enter into any private Religion, are by this Means rendred more unable to observe the Commandments of G O D.

7. He who gives an Alms to a Frier who preaches the Gospel, on Account of his Sermon, and he who receives it are both guilty of Symony, and are excommunicated.

8. The Friars are maintained not as Friars, but as Pharisees, and ought to get their Living, not by Begging, but otherwise by the Labour of their Hands.

9. No Priest ought to omit preaching the Gospel, nor any one else forbear to hear it preached, on Account of his being excommunicated.

10. None of the private Religions are in any Thing so perfect, as Men reckon they are.

11. Every Curate or Parish Priest is in a more perfect State of Life, than any of the Religious, let them be of what private Religion they will be.

12. The Bishops who are learned and of a good Life, encourage us to preach the Word of G O D, that their Sins may not be discovered.

N. B. This is a flat Contradiction to *Article 5th*, where the Bishops are said to hinder preaching for the same Reason: And indeed the Article contradicts it self; for what Reason have those Bishops to be afraid of their Misconduct and Immoralities being laid open, who lead a good Life?

13. That

13. That Bishop who will not consecrate the Church of the poorest Parish, unless he be paid 40 Shillings, altho' the whole Parish be not able to pay it, and when 40 Pence are sufficient, suspends the said Church, and so the Parishioners for such a Time are suspended from the Mass, and all Sacraments, is guilty of Simony, and an Excommunicate.

For these Opinions he was apprehended and imprisoned by *Thomas Arundel* Arch-Bishop of *Canterbury*, and by horrid Tortures forc'd to make his Recantation at *Paul's Cross*, *A. D.* 1396. But this Force did not, it seems, convince his Judgment, or alter his Perswasion, and therefore he was a second Time imprisoned *A. D.* 1421, by Arch-Bishop *Chicheley*, and very probably died in Prison.

XXIV. *William Smith*. Of this Man *Knighton De event. Ang.* gives us the following Character: That 'He was a gli. col. 2661.

Smith by Trade, and as to his Person despicable and deformed: That he was desirous to marry a young Girl, but being despised by her, he broke out into so great an Ostentation of Piety, that he despised all the desirable Things of the World, and perpetually renounced all Female Embraces, refused the Use of Linnen, would by no Means eat either Fish or Flesh, or any Thing of that Nature, he shunned Wine and Ale as so much Poison, and for many Years going barefoot, he in the mean while learn'd to read and write.

XXV. This Man, he says, and one *Richard Waytestathe* a Chaplain, staid some Time together in a certain Chappel of *St. John Baptist* without *Leycester* near the Leper's Hospital, where the rest of that Sect used to meet, and have their Conventicles, and to advise together about their wicked Designs: These two had got some * Cate for their Dinner, but wanted * Coleworts. Fewel to dress it: On which one of them looking about him he espied in a Corner of the Chappel an old Image which had been formerly carved and painted in Honour of *St. Katharine*. See, says

says he, My dear Mate, God has now provided Fewel for us to boil our Cate, and satisfy our Hunger. This holy Image shall certainly be holy Fewel. And so by the Hatchet and Fire it suffered a new Martyrdome. For one of them took the Hatchet, the other held the Image, saying, Let us try whether this be really a true Saint. For if when she is wounded in the Head, she bleeds, she ought immediately to be adored by us as a Saint: But if she does not bleed, she shall serve for Fire to boil our Coleworts, wherewith we may satisfy our Hunger. For this, he says, was the Temper of the Lollards, that they hated Images, and lay in wait for them; and represented them as Idols, and despised them as Counterfeits. And when any one named Saint Mary of Lincolne or Saint Mary of Walsingham they would call them, the Witche of Lincolle, and Witche of Walsingham, &c.

Coll. 2665. XXXVI William de Swyndurby. Knighton tells us that 'The common People called him William the Hermite, because he was formerly of that Profession; and that he was of a very inconstant and unsettled Temper, attempting many sorts and Degrees of Life, and being pleased with none of them. At his first coming to Leicester he lived an ordinary Life in the Town, and conversed among the People, and began to preach, taking for his Subject the Faults, and particularly the Pride of the Women: Which so provoked the Women of the Place, the good and grave Women as well as the bad, that they proposed to stone him out of the Place. He therefore diverted from this Subject, to preach to the Merchants and rich Men, frequently asserting in his Preachings That none who had the Riches of this World, and Plenty of temporal Goods, could obtain the Kingdom of Heaven: And so very often discoursed of that Matter, that had not the Divine

vine Clemency interposed, he had driven some
 honest Men of the Town into Despair. Then
 he was for changing his Way of living and be-
 coming a Recluse, and by the Favour of the
 Duke of *Lancaster* had a House in his Park, and
 was provided with a Maintenance; and there-
 fore, *Knighton* tells us, he refused the Gifts and
 Presents which were sent him by some devout
 People of *Leycestre*. Here, it seems, he lived
 some Time, running sometimes into the Town,
 and sometimes going into the Country. But
 when he had staid there a little while, his Bread
 and Viſuals began to fail him in his Cupboard,
 and he himself every Day grew cold and indiffe-
 rent towards his solitary Way of living; so that
 at length he was sick of it, but could not for
 Shame return again to Town. In the mean
 while, he got to be taken into the Abbey there
 for some Time; but to shew the Inconstancy of
 his Mind he was soon weary of his Stay there,
 and desired to live another sort of Life. He took
 therefore for his Companion *William Smyth* a-
 forementioned, with whom he went to the
 Chappel of *St. John Baptist* aforesaid near the
 Lepers House, and there had the Company of
 others of *Wicliff's* Sect. For, as *Knighton* tells *Ibidem Coll.*
 us, in those Days, that Sect was had in great *2666.*
 Honour, and was very much encreased. As to
Swynderby, it seems, that he finding his former
 Preaching against Pride and Vanity and the ex-
 cessive Love of this World, unacceptable to the
 Laity and Seculars, and that he did not by such
 Preaching make such an Addition to his Sect as
 he desired, he directed his Discourse against the
 Liberties of the Church, and the Church-men,
 and endeavoured all he could to blacken them
 and their Reputation; affirming that they lived
 lewd Lives, and did ill receive the Goods of the
 Church, and spend them worse: And often
 preached, as did also the rest of his Sect, as
 appears

appears before, That Parishioners are not obliged to pay their Tithes and Offerings to their Curates, if they do not live chastely, and in all other Respects as becomes the Priests of GOD: And also if they do not stay in the Parish, and there spend the Goods of the Church, where they receive them: Likewise if they are insufficient as to Knowledge, or are unskilled in or not ready in speaking the Language in which they are to preach, so that they cannot duly or sufficiently instruct the People: That in all these Cases the Parishioners may withhold the Tithes and Offerings, and give them to whomsoever they please. He preached likewise, Knighton says, That Men may, consistent with Charity, ask those that owe them Money for what they are indebted to them, but may by no Means sue them, or imprison them for Debts. Item, That a wicked Curate who excommunicates his Parishioners for detaining the Tithes, extorts Money from them; unduly and wickedly. Item, No one who lives contrary to the Law of GOD is a Priest, however he may have been ordained by the Bishop. By his Preaching and Teaching these and many other such like erroneous Doctrines, Knighton tells us, he so captivated the Affections of the People, that they said, they had never seen nor heard any one who so well explained the Truth to them, and so revered him as another God.

Coll. 2667.

When Bishop Bukkyngham or Bekyngbam heard of this, he immediately without any delay sent and suspended him from all Preaching for the future in the said Chappel, or other Church or Churchyard in the Diocese of Lincoln; and inhibited the People that none of them should presume to hear him preach, nor favour the Preacher under the Penalty of Excommunication. On this Swyn-durby made him a Pulpit on two Mill-Stones which stood in the high Street near the Chappel, and called the People together, and there preached many Times in Contempt of the Bishop,

shop, saying, *He could and would in spite of the
 Bishop's Teeth, preach in the Kings High-way, so
 long as he had the good Will of the People:* Then
 you might, says *Knyghton*, see Throngs of Peo-
 ple from every Part; as well from the Town as
 Country, double the Number that there used to
 be, pressing to hear him preach after this Inhibi-
 tion, and Thundring out the Sentence of Excom-
 munication, than there used to be before when
 they might hear him much more lawfully, for
 the Sentence of Excommunication was denoun-
 ced in the Abbey, and in many other Churches.
 In the mean while the Lord Bishop of *Lincoln*
 cited *Swyndurby* to, appear in the Cathedral
 Church of *Lincoln*; who on the Day appointed
 made his Appearance. The Conclusions which
 he preached being objected to him, he had se-
 veral Days allowed him to deliberate upon them,
 and to answer to the Things objected to him.
 At length he was publicly convicted of diverse
 Heresies and Errors, and deserved to have been
 made Fuel for the Fire. Then did his Follow-
 ers lament, and strike their Hands and Heads
 against the Wall, making a mournful Noise.
 For a great many of the Town of *Leycester* ac-
 companied him every Time, to give him their
 Assistance, but all was to no Purpose. But by
 chance the pious Duke of *Lancaster* was at *Lin-
 coln* the same Day, who was always ready to as-
 sist all the *Lollards*. For he believed them,
Knyghton says, to be holy Men of God, on
 Account of their fair Speeches, and Appear-
 ance, altho' he was deceived as well as many
 others. He interposed with the Bishop in be-
 half of *Swyndurby*, that his Punishment might be
 changed for some other Punishment. And the
 Bishop yielded to the Duke's Request according
 to the following Form: *That he, the said Swyn-
 durby, should in all the Churches where he had
 preached such Conclusions as had been objected to
 him,*

him, publickly, in the Holy Days at the Time of Mass, declare with a loud Voice, that he preached, and taught those Things which were false; and did recant the Heresies and Errors which he had preached, and of which he had been convicted, affirming, That they were repugnant to the Determinations of Holy Mother, and the Holy Doctors. And that hereafter he would not preach in the Diocess of Lincoln without he first had the License of his Diocesan. And all this he fulfilled in a little Time after, first, in the Cathedral Church of Lincoln, then at Leycester in the Churches of Holy Cross, St. Margaret, and the new Hospital; and afterwards in the Churches of Melton, Mowbraye, Loughtborough, Halughton and Hareburgh, being always accompanied by Master Stephen de Syresbam Vicar of Barowe, at that Time the Bishop's Proctor, and specially deputed by the Bishop to see this Thing done.

The Conclusions which were abjured by † Swyndurby were these that follow; as *Knyghton* represents them.

1. That a Child is not truly baptized, if either the Priest who baptizes it, or the God-father or God-mother be in a mortal Sin.

The 2, 3, 4, 5, 6, are mentioned before.

7. No Prelate may excommunicate any one unless he first know that he is excommunicated of God.

8. Any Priest may absolve a Sinner that is contrite, and is obliged to preach the Gospel to the

† *Mr. Fox tells us that he was convented before John Bishop of Hereford on these Conclusions, and has given us from the Registers, Swyndurby's Answer to them, wherein he shews how he was misrepresented by the Promoters, and what his own Sense was of those several Articles. Acts and Monuments, Vol. 1. p. 610, 611, 612.*

People, notwithstanding he is prohibited by the Bishop.

9. A Priest who receives any thing yearly by Agreement, is on that Account a Symoniack and Excommunicate.

10. He firmly believes, as he says, that every Priest being in mortal Sin, if he compose himself to make the Body of CHRIST, rather commits Idolatry than does what he attempts.

11. The *eleventh Error*, *Knighton* says, is too defamatory. No Priest goes into any House, but the Wife, Daughter or Maid of the House is unhand somely used by him, and therefore he entreated that Husbands would be cautious how they suffered any Priest to come into their Houses.

These Heresies and Errors being thus publickly retracted by *Swinderby*, he continued, its de event, col. *Knighton* said, at *Leycester* at the foresaid Chappel of ^{2671.} *St. John Baptist*, very sad and sorrowful, the rather because they, who whilst Things succeeded prosperously with him, seemed to be his Friends, now left him as it were desolate, and neither visited him, nor comforted him, nor ministred to him their usual Allowance. For that *Swinderby* leaving off preaching as he used to do, the Applause and Favour of the People toward him began to cool, and every Day, more and more to decrease; insomuch that *Swinderby* himself grew weary of his Life. And so in a little Time coming to himself, he privately fled out of Town, and went to *Coventry* where within a short time, he was had in greater Honour by the Laity than he was before, preaching there about a Year, and teaching as he had done, and by that Means, subverting a great many to his execrable Sect, till his Fame and Success in seducing the People being observed, he was, by the Diocesan and Clergy expelled the Diocess with Shame and Contempt.

This

This is the Account which *Knighton* gives of this Man. And whosoever considers it must think it very partial and improbable. For is it at all likely that, at that Time, when the Clergy were so very intent on destroying Heresy and Error with Fire and Faggot, and made use of no other Means to enlighten Mens Understandings than committing their Bodies to the Flames, if *Swindaby* had been convicted of Heresy and Error, and had publickly abjured, and afterwards relapsed; he would have been so gently dealt with as only to be made a Jest of, and expelled the Diocess? And therefore *Walsingham* gives us a very different Ac-

Histo. Ang. p. 284. count, and tells us that ' When the Bishop of Lincoln had made Preparations to correct this Man, and to take away from him his License to preach, the mad Multitude raged in such a Manner as frighten'd the Bishop, and deterred him from proceeding against him.'

XXVII. *Richard Caistre* born in *Norfolk* near *Norwich* and Vicar of *St. Stephen's* in that City, secretly favoured the Doctrines of *Wicliffe*, and freely reprov'd in his Sermons the corrupt Manners of the Priests, which was all he could do to reform them. He had a Reputation for Learning but especially for Piety, being commonly called *Caistre* the good.

XXVIII. *William Taylor* M. A. of *Oxford* being converted by *Wicliffe's* Sermons, became not only a Favourer, but a zealous Asserter of his Doctrines. He was a Priest of an unblameable Life, and boldly protested against the Superstitions and Idolatries of those Times. He proved from Scripture that Prayers ought not to be addressed to departed Saints, but to God alone; and that the Worshipping of Images was abominable to God. He was prevailed upon to recant nine Articles tendered to him, but recovering from his Weakness, he avowed the Truth more boldly, and with great Constancy was burnt in *Smithfield*, Mar. 2. A. D. 1422.

XXIX. *David*

XXIX. *David Gostay* of *Pakrynge*, a Monk of *MS. in Hy-*
Bylande and Doctor of Divinity in *Oxford*: He ^{perce} 163. *Bodl.*
 met with a great deal of Trouble.

XXX. *John Apsworthy* S. T. D. of *Oxford*, and
 Vicar of *St. Mary's*, of an excellent Wit, and an
 eloquent Preacher.

XXXI. *Robert Rigge* D. D. and Chancellor of
Oxford, 1381. of whom before.

XXXII, XXXIII. *Walter Dasche*, *John Humon*,
 Masters of Arts of *Oxford*, and Proctors in 1381.

XXXIV. *William Courtney*, who he was I
 cannot say. One *William Courtney* Professor of
 Civil Law was Chancellor of *Oxford* in 1367, and
 promoted to the Bishoprick of *Hereford* in 1369,
 and was translated from thence to *London* 1375;
 and was afterwards Arch-Bishop of *Canterbury*,
 and a violent Persecutor of the poor *Wicliffites*.
 So that it is not at all probable that he is meant.
 The Writer says of this *Courtney* that he, *Rigge*,
 and the two Proctors *varia pertulerunt incommoda*,
 suffer'd many Ways. Perhaps it was *Richard*
Courtney who was Chancellor of *Oxford* in 1406,
 1411. and Bishop of *Norwich* 1413 who seems to
 have been a Favourer of *Wicliffe*, as has been shewn
 before.

XXXV. *Richard Wyth* a very learned Priest,
 and famous Preacher.

XXXVI. *Henry Croompe* a Cistercian Monk of
Bakyngham of the Diocess of *Meath* in *Ireland*, an
Oxford Doctor, and formerly an Adversary of
Wicliffe's.

XXXVII. *William James* a learned Man, and
 Regent in Arts at *Oxford*, and a very eloquent
 Speaker.

XXXVIII. *Thomas Britwell*, S. T. P.

XXXIX. *William Savoure* Parish-Priest of *Saint*
Seithe the Virgin in *London*, a Man of an innocent
 Life. In 1400 he was convened before the Con-
 vocation, and forced to recant the Errors he was
 accused of, which were these that follow.

1. That

For's Acts and Monu- ments. Vol. I. p. 672. 1. That he will not worship the Cross on which CHRIST suffered, but only CHRIST that suffered upon the Cross.

2. *Item*, That he would sooner worship a temporal King, than the aforesaide wooden Crosse.

3. *Item*, That he would rather worship the Bodies of the Saints, than the very Cross of CHRIST on which he hung, if it were before him.

4. *Item*, That he would rather worship a Man truly contrite, than the Crosse of CHRIST.

5. *Item*, That he is bound rather to worship a Man that is predestinate than an Angel of GOD.

6. *Item*, That if any Man would visite the Monuments of *Peter and Paul*, or goe on Pilgrimage to the Tombe of *St. Thomas*, or any whither else, for the obtaining of any temporal Benefit: Hee is not bound to keep his Vow, but hee may distribute the Expences of his Vow upon the Almes of the Poore.

7. *Item*, That every Priest and Deacon is more bound to preach the Word of GOD, than to say the canonical Hours.

8. *Item*, That after the pronouncing of the sacramental Wordes of the Bodie of CHRIST, the Bread remaineth of the same Nature that it was before, neither doth it cease to be Bread.

But *Sawtre* afterwards retracing his Recantation he was sentenced as incorrigible, and to be again fallen into Heresie, and therefore to be degraded, and deposed, which Sentence was accordingly executed, and he himself soon after burnt.

Ibid p. 689. XL. *William Thorpe* A. M. He had in a little Tract which he wrote complained very much of the Wickedness of the Clergy. Which so provoked them, that he was apprehended and put in Prison at *Shrewsbury*, and from thence removed to the Arch-Bishop's Prison in the Castle of *Saltwood* in *Kent*; and brought before Arch-Bishop *Arun- del*, by whom he was examined, and very probably imprisoned for his Life.

XLI. *Wil.*

XLI. *William Whyght* Priest, he was burned in *Norwich*, 1424.

XLII. *Thomas Hagley*, or *Bagley* Vicar of *Manneden* in *Essex*; being suspected of Heresie for affirming that *the consecrated Host is true Bread in its Nature, and the Body of CHRIST in Figure*, he was, in a Convocation held at *London Mar. 2. 1430*, and for several other heretical Opinions, as they were then accounted, convicted of Heresie, and degraded, and then burnt in *Smithfield*. Reg. Cant. Chicbley, Part II. fol. 82.

XLIII. *Richard English*, Priest, Vicar of *Hermetsworth*. This is all I find of this Man; where *Hermetsworth* is I know not.

XLIV. *Thomas Hilman* or *Hulman*, S. T. B. of *Merton College* in *Oxford*; he was no small Admirer of *Wicliffe*.



THE UNITED STATES OF AMERICA

IN SENATE
January 10, 1906
REPORT
OF THE
COMMISSIONER OF THE
LAND OFFICE
IN RESPONSE TO A
RESOLUTION PASSED BY THE
SENATE MAY 1, 1899
AND BY THE HOUSE OF REPRESENTATIVES
JULY 1, 1899
AND BY THE SENATE
JANUARY 1, 1906
AND BY THE HOUSE OF REPRESENTATIVES
JANUARY 1, 1906

WASHINGTON:
GOVERNMENT PRINTING OFFICE:
1906



A
COLLECTION
OF
P A P E R S
AND
R E C O R D S

Referr'd to in the foregoing
History.



APPROVED FOR RELEASE

A
NOTICE

to

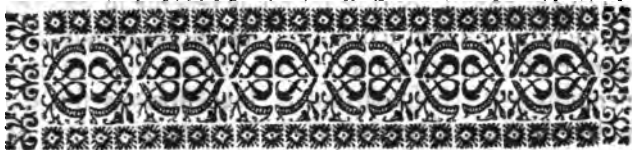
THE

SECRET

is hereby notified that the
information

contained herein is

is



Nº. I.

*Specialis Licentia Domini Regis Edwardi III.
pro appropriatione Advocationis Ecclesie de
Pageham, Aula Cantuariensi in Oxonia.*

E DWARDUS Dei Gratia Rex Angliæ, Dominus Hiberniæ, & Aquitaniz, Omnibus ad quos presentes hæc pervenerint, SALUTEM. Sciatis quod de gratia nostra speciali, & ad devotam supplicationem venerabilis patris SIMONIS Cant. Archiepiscopi totius Angliæ primatis, & Apostolicæ sedis Legati piè desiderantis incrementum salubre cleri Regni nostri propter multiplicationem doctrinæ salutariæ, quæ jam per præsentem epidemiam noscitur plurimum defecisse, Concessimus & Licentiam dedimus pro nobis & hæredibus nostris, quantum in nobis est, eidem Archiepiscopo, quod ipse in Universitate Oxon' quandam Aulam sive Domum AULAM CANTUARIENSEM vulgariter & communiter vocitandam, in qua certus erit numerus scholarium tam religiosorum quam secularium artibus scolasticis insistentium & DEO pro nobis & salute Regni nostri specialiter exorantium secundum formam ordinationis inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere poterit & fundare, & eisdem scholaribus in perpetuum assignare, & in eventu quo Domus sive Aula sit fundata, & scholares in ea assignati fuerint, Advocationem Ecclesiæ de PAGEHAM suæ jurisdictionis immediatæ, quæ est de advocatione sua propria, & de jure suo

MS. in Bi.
bli. Lam. Nº.
104. fol.

Archiepiscopali, & quæ de nobis tenetur in capite, ut dicitur, eisdem ſcolariſibus, & ſucceſſoribus ſuis dare poſſit, & etiam assignare, habendum & tenendum præſatis ſcolariſibus & ſucceſſoribus ſuis de nobis & hæredibus noſtris in liberam & puram & perpetuam elemoſinam in perpetuum; & eiſdem ſcolariſibus quod ipſi tam aulam quam advocacionem prædictas a præſato Archiepiſcopo recipere, & Eccleſiam illam appropriare, & eam ſic appropriatam in proprios uſus tenere poſſint ſibi & ſucceſſoribus ſuis prædictis, pro nobis & ſalute Regni noſtri oraturi juxta ordinationem prædicti Archiepiſcopi, de nobis & hæredibus noſtris in liberam & puram & perpetuam elemoſinam in perpetuum ſicut prædictum eſt. Tẽhore præſentium ſimiliter licentiam dedimus ſpecialiter, Ratato de terris & tenementis ad manum mortuam non ponendis edito non obſtante, Nolentes quod prædicti Archiepiſcopus vel ſucceſſores ſui aut præſati ſcolares ſeu ſucceſſores ſui ratione præmiſſorum, ſeu ſtatuti prædicti, aut pro eo quod dicta advocatio de nobis tenetur in capite, ſicut prædictum eſt, per nos vel hæredes noſtros Juſtitiæ Eſſactores, Vicecomites, aut alios ballivos ſeu miniſtros noſtros quocunq; occaſionentur, moleſtentur in aliquo ſeu graventur. Salvis tamen nobis & hæredibus noſtris, ac aliis capitalibus Dominis ſecundi illius ſervitiis inde debitis & conſuetis. In cujus rei Teſtimonium has liceras noſtras fieri fecimus parentes. Teſte meipſo apud Weſtmo-
A. D. 1361. NASTERIUM XX^o die *Octobris* Anno regni noſtri triceſimo quinto.

Nº. II.

*Charta Foundationis Aulae Cantuariensis, &
Donationis Manerii de Wodeford Lincoln
Dioceseos dictae foundationi.*

Sapientia Dei patris per uterum beatae Virginis
volens prodire in publicum sicut ætate profi-
cere voluit sic gratiæ & sapientiæ suæ munera pau-
latim aliis proficiendo secundum processum ætatis
suæ magis ac magis realiter ostendebat, ut alii qui
ab ejus plenitudine fuerint particulariter sapientiam
recepturi prius humiliter addiscerent & proficiendo
crescerent in doctrina, posteaque quod sic di-
dicerint aliis salubriter revelarent. Quia igitur
per sapientiam sic non absque sudore & laboribus
adquisitam reguntur regna & in iustitia consoventur,
Ecclesiâ militans germinat & sua diffundit ten-
toria: Nos SIMON permissione Divina *Cantua-*
riensis Archiepiscopus totius Angliæ primas &
Apostolicæ sedis Legatus, ad hæc sepius revolven-
tes intima cordis nostri, ac considerantes viros in
omni scientia doctos & expertos in epidinnis præ-
teritis plurimum defecisse, paucissimosque propter
defectum exhibitionis ad præsens insistere studio li-
ferarum, de magnificæ Trinitatis gratia, & meritis
beati *Thomæ* martyris patróni nostri firmiter confi-
dentes, de bonis nobis a Deo collatis Anlam quan-
dam in Universitate *Oxon'* & nostræ provinciæ de
consensu & licentia serenissimi principis Domini
Edwardi Regis Angliæ illustris, in loco quem ad
hoc nostris sumptibus comparavimus, construximus
& fundavimus, quam præ duodenario studentium
numero duximus ordinandum. In partem igitur
dotis & sustentationis ipsius Collegii octo hospitia
conductitia juxta situm loci in quo habitationem
hujusmodi studentium assignavimus consentientia,

Ibid.

quæ gravibus sumptibus nostris & expensis propterea specialiter adquisivimus per hanc Cartam nostram conferimus & donamus, & etiam assignamus: Maneriumque de WODEFORD *Lincoln* Dioceseos ad per dilectum Nepotem nostrum *Willelmum* de *Islep* spectans cum omnibus suis pertinentiis eidem collegio procuravimus assignari. Datum apud *MASHFELD* Idus *Aprilis* Anno Domini 1363 & nostræ Consecrationis XIII.

Instrumentum præcedentis Cartæ.

Ibid.

In Dei nomine AMEN. Per præsens publicum instrumentum omnibus innotescat, quod Anno ejusdem Domini MCCCLXIII. secundum computationem Ecclesiæ Anglicanæ. Indictione secunda pontificis sanctissimi in Christo patris & Domini Domini URBANI digna Dei providentia papæ Quinti Anno secundo, Mensis *Februarii* die quarto, coram Reverendo in Christo patre Domino SIMONE Dei gratia Cant' Archiepiscopo, totius Angliæ primare, & Apostolicæ sedis Legato, in Camera sua intra Manerium suum apud *CERRYNG Cant'* Dioceseos personaliter constituto, producta fuit, exhibita & lecta quædam carta ipsius patris sigillo mei notarii subscripto satis noto consignata, quam idem Dominus Archiepiscopus asseruit se fecisse, & contenta in eadem rata, grata & firma se habere velle perpetuis temporibus valicorum: Cujus quidem Cartæ tenor de verbo ad verbum sequitur in hæc verba. *Sapientia Dei patris per uterum beatæ Virginis volens prodire, &c.* Consecrationis XIII. Acta fuerunt hæc Anno indictionis Pontificiæ, mense, die & loco prædictis præsentibus venerabili in Christo patre Domino *Willelmo* Dei gratia Episcopo *Roffensi*, Magistris *Nicholao* de *Chaddefden* legum Doctore Canonico Ecclesiæ *Lichfieldensis* Cancellario dicti Domini Archiepiscopi, *Willelmo Tankerville* Rectore Ecclesiæ de *Lawfar London*, *Johanné Barbo* Clerico *Roffensis* Dioceseos testibus ad præmissum rogatis.

Et

Et Ego *Richardus Wodelond* de Calceto Clericus *Cicestrensis* Dioceseos, notarius Apostolica auctoritate publicus, productioni, exhibitioni, & lecturæ Cartæ prædictæ assertioni & ratihabitioni dicti Domini Archiepiscopi ac omnibus & singulis prout superius scribuntur & recitantur una cum præfatis testibus interfui, eaque omnia & singula sic vidi fieri & audiui veramque copiam sive transcriptum ipsius Cartæ superius descriptæ alijs negotiis occupatus per alium scribi feci, & hic me subscripsi & signum meum apposui præsentibus consuetum.

*Willelmi de Islep confirmatio prædictæ Donationis
Manerii de Wodeford*

Ibid.

Sciant præsentēs & futuri quod Ego *Willelmus de Islep* ad instantiam Domini mei Domini Simonis Dei gratia Cant' Archiepiscopi totius Angliæ primatis & Apostolicæ sedis Legati, dedi, concessi, & hac præsentī cartā meā confirmavi Custodi & Clericis Aulæ Collegiatæ Cant' per ipsum Dominum meum in universitate *Oxon'* noviter fundatæ, Manerium meum quod habeo in *Wodeford* cum omnibus suis pertinentiis in Comiratu *Northampton*, habendum & tenendum prædictum Manerium cum omnibus suis terris, pratis, pascuis, pasturis, redditibus, homagiis, servitiis, stagnis, vivariis, aquis molendinis, gardinis, columbariis cum omnibus alijs suis pertinentiis prædictis, Custodi & Clericis & eorum successoribus in perpetuum tenendum de capitalibus Dominis feodi per servitia inde debita, & de Jure consueta. In cujus rei testimonium sigillum meum præsentibus apposui, his testibus, venerabili in Christo patrē Domino *Willelmo* Dei gratia *Roffensi* Episcopo, Magistro *Nicholao* de *Chaddeſden* Legum Doctore Cancellario, Domino *Johanne Waleys* milite, Dominis *Thoma* de *Wolton* feneschallo terrarum & *Willelmo Islep* cruciferario dicti Domini Archiepiscopi & multis alijs. Et ad majorem securitatem præmissorum Ego *Willelmus* de *Islep* supradictus præsentem cartam subscriptione
&

& signi appositione Magistri *Richardi Wodeland* Clerici Notarii auctoritate Apostolica publici ad requisitionem meam specialem feci & obtinui communiri. Datum apud *Maghesfeld* quarto die Mensis *Junii* Anno Domini Millesimo CCCLXIII. & Anno Regni Regis tertii post conquestum XXXVII.

Et ego *Richardus Wodeland* de calceto Clericus *Cicestrensis* Dioceseos Notarius Apostolica auctoritate publicus dationi, & confirmationi, & concessioni prædictis; & sigilli appositioni cartæ prædictæ una cum superscriptis testibus, loco, die, mense & anno Domini supradictis, indictione prima pontificis sanctissimi in Christo patris & Domini Domini *Urbani* Dignæ Dei providentia papæ quinti Anno primo, præsens interfui & præfatum *Willelmum* de *Islep* dictam cartam perlegere audivi, & ad rogatum dicti *Willelmi* hic me subscripsi, & signum meum apposui præsentibus consuetum in testimonium præmissorum.



Nº. III.

Historia & Instrumentum Collationis Johannis de Wy-
Ant. Oxon. clyve Guardianatui Aula Cantuariensis in
p. 184. *Universitate Oxoniæ.*

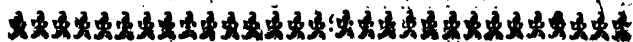
Ex Regif-
tro Islep in
Archivis
Lambetha-
ris. fol. 306.

SIMON, &c. Dilecto filio Magistro *Johanni*
 de *Wychye* SALUTEM. Ad vitæ tuæ
 & conversationis laudabilis honestatem, literarum-
 que scientiam, quibus personam tuam in artibus
 magistratanti Altissimus insignivit, mentis nostræ
 oculos dirigentes, ac de tuis fidelitate, circum-
 spectione, & industria plurimum confidentes, in
 custodem Aulae nostræ *Cantuar'* per nos noviter
Oxonie fundatæ te præficimus, tibi que curam &
 admi-

administrationem custodiæ hujusmodi incumbentes
juxta ordinationem nostram in hac parte commit-
timus per presentes, reservata nobis receptione
juramenti corporalis per te nobis præstandi debiti
in hac parte. Dat' apud *Magbesele* V^o Idus *De-*
cemb' Anno Domini MCCCLXV. & nostræ xvi.

N^o. IV.

Johannes de *Radgore* Monachus Cant' factus *Regist. Lang-*
est Custos Aulae Cant' Oxon' a *Simone Lang-* ham. fol. 98.
ham Archiepiscopo Cant' Anno 1367^o II Cal'.
Apr. Mandatum tamen revocatum est ab Arch'
X Cal' Maii sequentis & *Henericus de Wodhall*
monachus Cant' factus Custos directo ad *Joannem*
Wycliff & ceteros scolares Aulae Cant' mandato ut
obedirent ei.

N^o. V.

Mandatum Apostolicum ad exequendam senten-
tiam Cardinalis Andruyni contra Wic-
lyffum.

URBANUS Episcopus servus servorum MS. in Bib.
Dei, venerabili fratri Episcopo *Londonienf,* Lamb. N^o.
& dilectis filiis Abbati Monasterii sancti Albani, 104. fol.
Lincoln' Diocescos, ac Archidiacono *Oxon'* in Ec-
clesia *Lincoln'* Salutem & Apostolicam benedic-
tionem. Petitio dilectorum filiorum prioris &
Capituli Cant' Ecclesie ordinis Sancti Benedicti no-
bis exhibita continebat quod licet Collegium *Aula*
Cant'

Can' nuncupatum scholarum Universitatis *Oxon'* *Lincoln'* Diocesi. in quo quidem Collegio nonnulli Clerici & scholares esse consueverant, per unum ex Monachis dictæ Ecclesiæ qui Custos dicti Collegii esse tres alios Monachos dictæ Ecclesiæ secum habere debet, prout in ipsius Collegii fundatione extitit Canonice ordinatum; regi debent: Tamen dilecti filii *Johannes de Wycliff*, *Willelmus Selbi*, *Willelmus Middleworth*, *Richardus Benger*, Clerici *Eboracensis*, *Jaresburiensis* & *Oxon'* Dioceseos false asserentes dictum Collegium per Clericos seculares regi debere, dictumque *Johannem* fore Custodem Collegii supradicti, ac *Henricum de Wodehall* Monachum dictæ *Can'* Ecclesiæ ac custodem dicti Collegii, ac nonnullos Monachos dictæ Ecclesiæ cum præfate *Henrico* in dicto collegio commorantes de ipso Collegio excluderunt, ipsosque Collegio ipsis ac bonis inibi existentibus in quorum possessione iidem *Henricus* & alii Monachi existerant, spoliarunt, & nonnulla alia in ipsorum Monachorum præjudicium acceptarunt, nec non omnia bona dicti Collegii occuparant, propter quod dilectus filius noster *Simon t' t'* sancti Sixti Presbyter Cardinalis tunc Archiepiscopus *Can'* videns & prospiciens hujusmodi bona dicti collegii per dictum *Johannem* & alios Clericos supradictos qui ipsius *Johannis* consortes erant dissipari, fructus parochialis Ecclesiæ de pagham *Cicestren'* Dioc' sub Jurisdictione Archiep' *Can'* pro tempore existentis, consistentis sequestrari fecit, orta que propterea inter *Johannem* de *Wycliff* et ejus consortes ex una parte & dictum Cardinalem super præmissis & eorum occasione ex altera, materiam quæstionis. Nos tamen hujusmodi cum partes ipsæ in Romana Curia sufficienter præsentem existerent, bonæ memoriæ *Andræus t' t'* sancti Marcelli presbytero Cardinali ad earum partium instantiam audiendam commisimus, & sine debito terminandam. Et quod idem *Andræus* Cardinalis prout ei melius & utilius pro statu dicti Collegii videretur expedire posset a dicto Collegio Clericos

ricos seculares amovere, vel si ei utiliùs videretur pro Collegio supradicto religiosos supradictos ab ipso Collegio auctoritate prædicta amovere, ita quod unicum & solum Collegium regularium vel secularium remaneret, cum potestate etiam in dicta causa simpliciter, & de plano, ac sine strepitu & figura iudicii procedendi. Coram quo Magistris *Richardo Bangero* procuratore *Johannis* & ejus consortium prædictorum, ac *Alberto* de Mediolano per Magistrum *Rogerum* de Treton, procuratorem dictorum *Simonis* Cardinalis, nec non Prioris & Capituli prædictorum. Qui quidem Prior & Capitulum pro interesse suo ad causam hujusmodi veniebant, substituto donec eum revocaret prout eum ad hoc ab ipsis *Simone* Cardinale ac Priore & Capitulo sufficiens mandatum habebat in iudicio comparentibus tandem postquam inter partes ipsas coram eodem Cardinale ad nonnullos actus in causa hujusmodi processum fuerat, præfatus *Richardus* quandam petitionem summariam pro parte sua exhibuit in causa supradicta. Postmodum vero nos eidem *Andruyno* Card. commisimus ut in causa hujusmodi sola facti veritate inspecta procedere, etiam terminis secundum stilum palatii Apostolici servari consuetis, non servatis, postmodum vero præfatus *Rogerus* coram eodem *Andruyno* Card' in iudicio comparens nonnullas positiones & articulos quandam petitionem summariam in eorum fine continentes pro parte sua tradidit in causa supradicta, ac deinde cum generales vacationes in dicta Curia de mandato nostro inditæ fuissent, Nos eidem *Andruyno* Cardinali commisimus ut in causa hujusmodi procedere & partes ipsas per suas literas portis Ecclesiæ *Viterbiensis* affigendas citare posset quociens opus esset, non obstantibus vacationibus supradictis. Idemque *Andruynus* Cardinalis ad ipsius *Rogerii* instantiam præfatum *Johannem Wycliff* & ejus consortes, cum dictus *Richardus* procurator in dicta curia diligenter perquisitus reperiri non posset per suas certi tenoris literas portis dictæ Ecclesiæ

Viter-

Wicbiniensis affixas ad producendum & ad produci videndum omnia jura & munimenta quibus partes ipsæ vellent in causa hujusmodi uti, citari fecit ad certum peremptorium terminum competentem in quo præfatus *Rogerus* coram eodem *Andruyno* Cardinali in judicio comparens prædictorum citatorum non comparentium contumaciam aditavit & in ejus contumaciam nonnullas literas autenticas instrumenta publica & alia jura & munimenta quibus pro parte sua in hujusmodi causa voluit uti produxit, idemque *Andruynus* Cardinalis ad ipsius *Rogeri* instantiam prædictum *Richardum* tunc in prædicta curia repositum ad dicendum contra eadem producta quidquid vellent per portorium suum juratum citari fecit ad certum peremptorium terminum competentem, in quo præfatus *Rogerus* coram eodem *Andruyno* Cardinali in judicio comparens prædicti *Ricardi* non comparentis contumaciam accentuavit, præfatusque *Andruynus* Cardinalis ad dicti *Rogeri* instantiam prædictum *Ricardum* ad concludendum & concludi videndum in causa hujusmodi vel dicendum causam rationabilem quare in ea concludi non deberet, per portorium suum juratum citari fecit ad certum terminum peremptorium competentem, in quo Magistro *Johanne Cheyne* substituto de novo per dictum *Rogersum* donec eum revocaret, prout ad hoc a præfatis Dominis suis sufficiens mandatum habebat coram eodem *Andruyno* Cardinali in judicio comparente, & dicti *Ricardi* non comparentis contumaciam acitante, & in ejus contumaciam in hujusmodi causa concludi petente, supradictus *Andruynus* Cardinalis reputans eundem *Richardum* quoad hoc, prout erat merito contumacie in ejus contumaciam cum dicto *Johanne Cheyne* in hujusmodi causa concludente, conclusit & habuit pro concluso. Subsequently vero præfatus *Andruynus* Cardinalis prædictos *Johannem de Wychlyff* & ejus consortes, cum dictus *Richardus* procurator latitaret & diligenter perquisitus in præfata Curia reperiri non posset, ad

ad suam in causa huiusmodi diffinitivam sententiam audiendam per suas certi tenoris literas portis dictæ Ecclesiæ *Viterbienfis* affixas citari fecit, ad competentem peremptoriam certam diem, in quo dicto *Rogero* coram eodem *Andruyno* Cardinali in iudicio comparente, & dictorum citatorum non comparentium contumaciam accusante, & in eorum contumaciam sententiam ipsam ferri petente, memoratus *Andruynus* Cardinalis reputans eosdem citatos quoad actum huiusmodi, prout erant merito contumaces in eorum contumaciam visis & diligenter inspectis omnibus & singulis actibus actitatis, habitis & productis in causa huiusmodi coram eo, ipsisque cum diligentia recensitis & examinatis, habito super his consilio cum peritis per suam diffinitivam sententiam ordinavit, pronunciavit, decrevit & declaravit solos Monachos prædictæ Ecclesiæ *Cap'* Secularibus exclusis debere in dicto Collegio, Aula [*Cantuar'*] nuncupato, perpetuo remanere, ac exclusionem & spoliationem contra prædictos Monachos per dictum *Johannem de Wylyff* & ejus consortes prædictos attemptatas fuisse, & esse, temerarias, injustas & de facto præsumptas, easque in quantum de facto processerint, revocandas & irritandas fore, & quantum in eo fuit revocavit & irritavit. Et *Henricum* ac alios Monachos supradictos sicut præmittitur, spoliatos & de facto exclusos ad Collegium nec non omnia bona mobilia & immobilia supradicta restituendos & reintegrandos fore, ac restituit & reintegravit, nec non fructuum sequestrationem ad utilitatem dictorum Monachorum relaxavit. Et insuper *Johanne de Wylyff* & ejus consortibus supradictis super præmissis perpetuum silentium imponendum fore & imposuit prout in instrumento publico inde confecto dilecti filii nostri *Bernardi* duodecim Apostolorum Presbyteri Cardinalis, cui nos præfatus *Andruyno* Cardinali antequam instrumentum super huiusmodi sententiam confectum sigillasset visa facto, commisimus ut instrumentum sigillaret, sigillo mun-

nito plenius dicitur contineri. Nos itaque dictorum Prioris & Capituli supplicationibus inclinati huiusmodi diffinitivam sententiam utpote proinde datam, ratam habentes & gratam, eamque auctoritate Apostolica confirmantes discretioni vestre per Apostolica scripta mandamus, quatenus vos vel duo aut unus vestrum per vos vel alium seu alios sententiam ipsam executioni debite demandantes, eamque ubi & quando expedire videritis, auctoritate nostra solempniter publicantes *Henricum* & alios monachos predictos ad dictum Collegium, Aula [*Cant'*] nuncupatum, nec non ejus bona mobilia & immobilia supradicta, amotis exinde dictis *Johanne de Wylyff* & ejus consortibus predictis, auctoritate nostra restituatis, & reintegretis, ac restitutos & reintegratos juxta illius exigentiam defendatis Contradictores per Censuram Ecclesiasticam appellatione postposita compescendo. Dat' *A. D. 1370. Viterbi V Idus Maii Pontificatus nostri Anno octavo.*

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

Nº VI.

Regia pardonatio omnium Foris facturarum Aula Cantuarien' & eidem pertinentium, & Confirmatio papalis sententie deprivationis Wicliffe.

*MS. in Bibl.
Lamb. Nº.
304. fol.*

E *DWARDUS* Dei gratia Rex Anglie & Francie & Dominus Hibernie : Omnibus ad quos presentes literæ pervenerint *Salutem*. Sciatis quod cum nuper ut accepimus de gratia nostra speciali & ad devotam supplicationem *Simonis* tunc Archiepiscopi *Cant'*. qui de *Istep* cognominatus extiterat pie desiderantis incrementum salubre cleri nostri propter multiplicationem doctrinæ salutaris per

per literas nostras patentes sub magno sigillo nostro concessimus & licentiam dederimus pro nobis & hæredibus nostris quantum in nobis erat eidem Archiepiscopo quod ipse in Universitate *Oxon'* quandam Aulam sive Domum Aulam *Cant'* vulgariter & communiter vocitandam, in qua certus foret numerus scholarium tam Religiosorum quam Secularium actibus scholasticis insistentium, & Deo pro nobis & salute Regni nostri specialiter exorantium, secundum ordinationis formam inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere possit & fundare, & eisdem scholaribus in perpetuum assignare, & in eventu quo Domus sive Aula sic fundata & scholares in ea assignati forent, advocacionem Ecclesiæ de *Pageham* Jurisdictionis ipsius Archiepiscopi immediatæ, quæ quidem Ecclesia de advocacione propria ejusdem Archiepiscopi, ut de Jure suo Archiepiscopali extiterat, & quæ quidem Advocatio de nobis tenebatur in capite, ut dicebatur, eisdem scholaribus dare posse & etiam assignare habendum & tenendum præfatis scholaribus & successoribus suis de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum, & eisdem scholaribus quod ipsi tam aulam quam advocacionem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in proprios usus tenere possent sibi & successoribus suis prædictis pro nobis & salute regni nostri oraturi juxta ordinationem prædicti Archiepiscopi de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum sicut prædictum est: Dictusque Archiepiscopus postmodum juxta dictam licentiam nostram quandam Aulam Collegiatam sub certo scholarium studentium numero in Universitate prædicta vocabulo *Aula Cantuariensis* crexerit, & fundaverit, certosque Monachos Ecclesiæ Christi *Cant'* unum videlicet Monachum Custodem Aulæ ejusdem, ceterosque scholares in eadem una cum certis aliis scholaribus secularibus in Aula prædicta

prædicta ordinaverit & constituerit, & eis Aulam illam, nec non Advocationem prædictam dedit & assignaverit eisdem Custodi & scolariis & successoribus suis perpetuo possidendas, ipsique Custos & Scolares dictas Aulam & Advocationem à præfato Archiepiscopo receperint, ac Ecclesiam prædictam sibi & successoribus suis in proprios usus una cum Aula prædicta in perpetuum habendam appropriaverit, ac deinde *præter licentiam nostram supradictam* amotis omnino per prædictum Archiepiscopum dictis Custode & cæteris Monachis scolariis videlicet Regularibus ab Aula prædicta, idem Archiepiscopus quendam scolarem Custodem dictæ Aula, ac cæteros omnes scolares in eadem scolares duntaxat constituerit eisdem Custodi & scolariis secularibus duntaxat in proprios usus perpetuo possidendam dedit & assignaverit, ipsique Custos & scolares seculares duntaxat Aulam & Ecclesiam prædictam ex tunc continuatis temporibus durante vita præfati Archiepiscopi possederit tam fructus dictæ Ecclesiæ quam alia bona ad Aulam prædictam spectantia usibus suis propriis applicaverit, & demum defuncto dicto Archiepiscopo & Reverendo in Christo patre *Simone t. r. sancti Sixti*, Presbytero Cardinali tunc in Archiepiscopum *Cant.* consecrato Idem Archiepiscopus tunc Cardinalis fructus dictæ Ecclesiæ de *Pageham* sequestrari fecerit, orta quoque præterea inter dictos Custodem & scholares seculares ex parte una & præfatum Cardinalem super præmissis, & eorum occasione ex altera materia contradictionis, appellationeque interposita, & habito inde processu, Romana Curia auctoritate Apostolica videlicet felicitis recordationis Domini *Urbani* papæ quinti per diffinitivam sententiam de facto ordinatum fuerit ibidem pronunciaverit, decreverit & declaraverit solos Monachos prædictæ *Cantuariensis* Ecclesiæ, secularibus exclusis, debere in dicto Collegio Aula nuncupato perpetuo remanere, nec non dictos Monachum Custodem ac alios Monachos
scolares

Scholares sic de facto ut præmittitur a dicto Collegio ac bonis inibi existentibus in quorum possessione fuerant per amotionem hujusmodi & occupationem dictorum secularium Custodis & Scolariū secularium spoliatos & exclusos ad Collegium illud, nec non ad omnia bona supradicta, & omnia alia bona mobilia & immobilia dicti Collegii per eodem secularem Custodem & Scholares seculares post amotionem prædictam occupata restituendos & reintegrandos fore, ac jam Dilecti nobis in Christo Prior & Conventus Ecclesiæ Christi Cant' antedictæ virtute dictorum ordinationis, procuratoris, decreti & declarationis auctoritate Apostolica factorum uti præmittitur, quendam, ut asseritur, commonachum suum ejusdem Ecclesiæ Christi Custodem dicti Collegii Aulae nuncupati, ac certos alios Commonachos suos dictæ Ecclesiæ Christi scholares in eodem Collegio ordinaverint & constituerint, amotis dictis secularibus ab eodem penitus & exclusis, *contra formam licentiæ nostræ supradictæ.* Nō s. quanquam dicta advocatio Ecclesiæ de *Pagham* per aliquem progenitorum nostrorum una cum aliquibus prædiis seu tenementis in dotationem, fundationem, seu alias in augmentationem Archiepiscopatus *Cantuariensis*, seu Ecclesiæ Christi *Cantuar'* antedictæ data, concessa seu assignata extiterat, volentes nihilominus ob devotionem sinceram quam ad dictam Ecclesiam Ecclesiæ Christi Cant' & beatum *Thomam* Martyrem quondam ejusdem Ecclesiæ Archiepiscopum, cujus corpus gloriose cathalogo sanctorum ascriptum quiescit honorabiliter in eadem, securitati tam dictorum Prioris & Conventus quam commonachorum suorum, quos ipsi Prior & Conventus Custodem dicti Collegii & Scholares in eodem jam, ut præmittitur, ordinarunt, & in futurum ordinaverint, provide de gratia nostra speciali & pro ducentis marcis quos dicti Prior & Conventus nobis solverunt in hanaprio nostro perdonavimus omnes transgressionem factas nec non foris facturam si qua dictæ Aulae cum

pertinentiis & advocacionis prædictæ virtute statuti
 de terris & tenementis ad manum mortuam non
 ponendis editi vel alias nobis intensa fuerit in hac
 parte, dictamque sententiam, ordinationem, pro-
 nuntiationem, decretum & declarationem auctori-
 tate Apostolica factam, ut prædictum est, & execu-
 tionem eorundem pro nobis & hæredibus nostris,
 quantum in nobis est, acceptamus, approbamus,
 ratificamus, & confirmamus, volentes & conceden-
 tes pro nobis & hæredibus nostris, quantum in
 nobis est, quod prædicti Custos & cæteri Scholares
 Regulares dicti Collegii Aulae Cant' nuncupati
 Monachi dictæ Ecclesiæ Christi Cant' & eorum
 successores per prædictos Priorem & Conventum
 constituti, & per eosdem Priorem & Conventum &
 eorum successores constituendi, seu alias loco a-
 movendorum substituendi, actibus scholasticis jux-
 ta ordinationem ipsorum Prioris & Conventus &
 successorum suorum religiose insistentes aulam præ-
 dictam, tenementaque in ipsa contenta cum per-
 tinentiis, nec non Ecclesiam prædictam, & advoca-
 tionem ejusdem in usus proprios ipsorum Custo-
 dis & scholarium Regularium teneant videlicet dic-
 tam aulam, & prædicta tenementa cum pertinen-
 tiis, quæ de nobis in burgagium tenentur, ut di-
 citur, de nobis & hæredibus nostris, ac aliis Capi-
 talibus Dominis feodi per servitia inde debita &
 consueta, & dictas Ecclesiam & Advocacionem de
 nobis & hæredibus nostris in liberam puram & per-
 petuam elemosinam ad orandum specialiter pro sa-
 lute animæ nostræ & pro animabus progenitorum
 nostrorum ac Hæredum nostrorum in perpetuum
 sine occasione vel impedimento nostro vel Hæredum
 nostrorum, Justitiarum Estrerorum viæ aut aliorum
 ballivorum, seu ministrorum nostrorum vel hære-
 dum nostrorum quorumcunque statuto vel forisfac-
 tura prædictis aut dictis, dotationem, concessionem,
 seu assignationem advocacionis prædictæ per ali-
 quem Progenitorum nostrorum in dotationem,
 fundationem, vel alias in augmentationem Archie-
 piscopatus

piscopatibus seu Ecclesiæ Christi prædictorum, seu dictam fundationem per præfatum *Simonem de Illep* quondam Archiepiscopum tam pro studentibus five scholaribus Regularibus quam secularibus factæ, ut præmittitur, seu aliquo alio præmissorum non obstantibus. In cujus rei testimonium hæc literas nostras fieri fecimus patentes. Teste me ipso apud *Westm'* octavo die *Aprilis* Anno Regni nostri *Angliæ* quadragesimo sexto, Regni vero nostri *Franciæ* tricesimo tertio.

A. D. 1372.



N°. VII.

*Bulla papalis pro dispensatione cum statuto
Universitatis Oxon' &c.*

GREGORIUS Episcopus servus servorum Dei ad perpetuam rei memoriam. Apostolicæ servitutis nobis injunctæ desuper officium mentem nostram incitat & inducit, ut circa ea quæ statui prospero personarum sub religionis habitu Domino famulantium, ac litterarum studio Theologicæ facultatis insistentium oportuna fore conspiciamus, operosis studiis intendamus. Oblata siquidem nobis pro parte dilectorum filiorum Custodis ac scholarium Monachorum collegii Domus aulæ *Cantuariensis* nuncupatæ studii *Oxon'* ordinis sancti *Benedicti Lincoln'* Dioceseos Petitionis series continebat, quod in ipso studio quoddam Statutum existit, quo cavetur expressè, ut nullus ibidem ad honorem Magisterii in Theologia assumatur, nisi prius rexerit in artium facultate & quod etiam de antiqua & approbata consuetudine hætenus pacifice observata in eodem studio nullus religiosus, cujusunque ordinis existat, ad regendum admittatur in eadem universitate in artium

Ibid.

facultate prædicta, propterea quod ipsi Custos & Scholares, quamvis sint in primitivis scientiis sufficienter instructi, ac alias ad hoc sufficientes & idonei ad hujusmodi Magisterii honorem in eadem Theologia recipiendum, minime admittuntur ibidem. Quare pro parte ipsorum custodis & Collegii nobis existit humiliter supplicatum, ut providere ipsis super hoc de benignitate Apostolica dignaremur. Nos igitur volentes eosdem Custodem & Collegium favore prosequi, graciosè hujusmodi supplicationibus inclinati, volumus ac eisdem Custodi & Collegio Apostolica auctoritate concedimus, quod Custos & Scholares dicti Collegii qui sunt & erunt pro tempore, quamvis non rexerint in hujusmodi artium facultate, dummodo alias in primitivis scientiis sufficienter fuerint instructi, ac cursus suos fecerint in Theologica facultate, & per diligentem examinationem, juxta morem ipsius studii, sufficientes & idonei reperti extiterint ad Magisterium recipiendum in eadem, ad hujusmodi Magisterii honorem & docendi licentiam in ipsa Theologica facultate in studio supradicto; servatis tamen Constitutionibus Viennensis Consilii ac felicitis recordationis Benedicti papæ XII prædecessoris nostri, & aliis solemnitatibus in talibus consuetis, sublato cujuslibet difficultatis obstaculo, libere admittantur, non obstante statuto & consuetudine hujusmodi, etiamsi juramento, confirmatione Apostolica vel quacunque alia firmitate roborata existat, quæ alias in suo volumus robore permanere. Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis & concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit indignationem omnipotentis Dei & beatorum Petri & Pauli Apostolorum ejus se noverit incursurum. Datum Avinioni IV Non. Decem-

A. D. 1375. bris Pontificatus nostri Anno quinto.



Nº. VIII.

*Pro Johanne de Wiclif & aliis de potestatibus
ad tractandum cum Nunciis Papa.*

REX Universis ad quorum notitiam presentes
literæ pervenerint, *Salutem.*

Sciatis quod nos de fidelitate & circumspectione
venerabilis Patris *Johannis* Episcopi *Bangorienfis*,
Ac fidelium nostrorum

Magistri *Johannis* de *Wiclif* sacre Theologie
prof.

Magistri *Johannis* *Guteri* Decani *Segobienfis*,

Magistri *Simonis* de *Multon* legum Doctoris,

Willelmi de *Burton* Militis,

Roberti *Bealknap*, &

Johannis de *Kensington*,

plenam fiduciam reportantes, ipsos ad partes trans-
marinas Ambassadors, Nuncios & Procuratores
nostros speciales destinamus ;

Dantes eisdem Ambassadoribus, Nunciis & pro-
curatoribus, sex vel quinque eorum (quorum præ-
fatum Episcopum unum esse volumus) auctori-
tatem, & potestatem, ac mandatum speciale tractan-
di & benigne ac caritative consulendi cum Nunciis &
Ambassadoribus Domini summi Pontificis, super
certis negotiis, pro quibus præfatos Episcopum &
Willelmum, ac fratrem *Ughtredum* *Mopachum* *Du-*
nolmensem, & Magistrum *Johannem* de *Shepeye* ad
sedem Apostolicam nuper miseramus ;

Et Relationem plenariam super hiis quæ inter eos
tractata & consultata fuerint nobis & concilio nostro
faciendi :

Ut ea quæ honorem sanctæ Ecclesiæ & Conserva-
tionem Jurium Coronæ nostræ, & Regni nostri An-
gliz,

gliz, concernere poterunt in ea parte intuitu Dei & sanctæ sedis Apostolicæ, feliciter expediantur, & debitum capiant complementum.

In cujus, &c.

Dat' apud *London'* vicesimo sexto die *Julii*.

Nº. IX.

Bulla Gregorii XI. missa Oxonii studio:

Walsing-
ham *Histo.*
Anglia. P.
201.

GREGORIUS Episcopus servus servorum Dei, dilectis filiis CANCELLARIO & Universitati studii *Oxonienfis*, *Lincoln'* dioc. Salutem, & apostolicam benedictionem. Mirari cogimur & dolere, quod vos propter gratias & privilegia vestra, studio *Oxonienfi* ab Apostolica sede concessa, & propter scientiam scripturarum, in quatum pelago felici remigio (dante Domino) navigatis, tanquam pugiles & propugnatores orthodoxæ fidei (sine qua salus animarum non provenit) esse deberetis, lollium inter purum triticum campi gloriosi studii vestri prædicti per quandam desidiam & ignaviam permittitis pululare, & quod est perniciosius etiam -adolere, nec circa extirpationem hujus lollii (sicut nuper apud nos insonuit) curam aliquam adhibetis, non sine clari nominis obfuscatione, & animarum vestrarum periculo, & contemptu Ecclesiæ Romanæ, & memoratæ fidei detrimento. Et quod nos torquet acerbius, prius de incremento lollii prædicti sentitur in *Roma*, quam in *Anglia*, ubi tamen extirpationis remedium apponeretur. Multorum siquidem fide dignorum insinuatione admodum dolentium nostris est auribus intimatum, JOHANNEM WYCKLEF Rectorem Ecclesiæ de *Littleworth Lincolnienfis* dioc. sacre paginæ professorem, utinam non magistrum erro-

rum,

rum, in illam detestabilem erupisse vecordiam, nonnullas propositiones & conclusiones erroneas & falsas, ac pravitate hæreseos sapientes, quæ statum totius Ecclesiæ, & etiam secularem policiam subvertere & enervare nituntur, quarumque aliquæ, licet quibusdam mutatis terminis, sentire videntur perversas Opiniones & doctrinam indoctam dampnatæ memoriæ *Marculii de Padua* & *Johannis de Gandavo*, quorumlibet per fœlicis recordations *Johannem* Papam XXII Prædecessorem nostrum reprobatus extitit & damnatus, in regno *Angliæ* nempe glorioso potentia & copia facultatum, sed gloriosiore pietate fidei rutilante, sacræ paginæ claritate consueto viros producere, divinarum scripturarum recta scientia illustratos, morum gravitate maturos, devotione conspicuos, & catholicæ fidei defensores, dogmatizare, & publice prædicare, seu potius de virulento claustris sui pectore evomere non veretur, nonnullos Christi fideles earum respersione commaculans, & a fidei præfata recta semita in præcipitum perditionis abducens. Quare cum tam lethiferam pestem, cui si ejus non obstitet principii & ipsa radicitus evellatur sero posset medicina parari quum per contagionem plurimos infecisset, nolimus prout nec velle debemus sub conniventia pertransire. Universitati vestræ per Apostolica scripta in virtute sanctæ obedientiæ, at sub pœna privationis omnium gratiarum, indulgentiarum, & privilegiorum vobis ac studio vestro à dicta sede concessorum, districtè præcipiendo mandamus, quatenus conclusiones & propositiones in bonis operibus & fide male sentientes, licet eas proponentes sub quadam verborum sive terminorum curiosa implicatione nitantur defendere, de cætero non permittatis asseri vel proponi: Dictumque *Johannem* autoritate nostra capiat, seu capi faciat, & ipsum venerabilibus fratribus nostris Archiepiscopo *Cantuar'* & Episcopo *Londoniensi*, aut eorum alteri sub fida custodia transmittatis. Contradictores quoque de dicto studio vestræ Jurisdictioni

subditiōni subjectos, si qui forsan (quod Deus avertat) essent hujusmodi erroribus maculati, si in illis pertinaciter perstiterint, ad similem captivonem & missionem, aliasque prout ad vos spectat, firmiter & sollicitè procedatis, perinde vestram suppleturi diligentiam, hæcenus in præmissis remissam, nostramque & dictæ sedis, præter divinæ retributionis præmium & meritum, gratiam & benevolentiam adepturi. Dat. Romæ apud sanctam Mariam majorem XI Calendas Junii, Pontificatus nostri Anno septimo.



N°. X.

Bulla Papalis missa Archiepiscopo Cantuar' & Episcopo Londoniensi ad monendum regem & magnates Angliæ, ne prædicto JOHANNI WYCLEF faveant, vel ad-hereant quovismodo.

Ibid. p. 202.

GREGORIUS servus servorum Dei, venerabilibus fratribus Cantuar' Archiepiscopo & Episcopo Londoniensi salutem, &c. Super periculosis admodum erroribus quarundam detestabilium propositionum & conclusionum ad enervationem totius ecclesiastici status tendentium, scriptas in schedula inclusa præsentibus. *Johannes Wycklef* rector Ecclesiæ de *Littleworth* Lincolniensis dioc. dictus Theologiæ Professor, asseritur tam impiè quam temerè fuscitasse, plenius vobis scribimus, per alias nostras patentes literas, quas cum præsentibus destinamus. VOLUMUS igitur & vestræ fraternitati mandamus quatenus clarissimum in Christo, EDWARDUM regem Angliæ illustrem, & dilectos filios nobiles viros natos dicti Regis, ac dilectam in Christo filiam nobilem mulierem *Johannam*

hannam principissam Aquitania & Wallie, & alios magnates de Anglia & consiliarios regis per vos & alios magistros & peritos in sacra pagina, non maculatos hujuscemodi erroribus, sed in fide sinceros & fervidos studeatis facere, plenarie informari, ac eis ostendi, quanta verecundia devoto regno Angliæ oriatur exinde, & quod non solum sunt ipsæ conclusiones erroneæ in fide, sed si bene advertantur, innuunt omnem destruere Politiam. Et requiratis eos strictissime, quod extirpationem tantorum errorum, pro reverentia DEI & Apostolicæ sedis & nostræ, ipsorumque merito apud Deum & honorem seculo, tanquam Catholici principes & pugiles dictæ fidei, omni qua poterunt efficacia tribuant auxilium & favorem. Dat. Romæ apud sanctam Mariam majorem XI Cal. Junii, Pontificatus nostri Anno septimo.



N° XI.

Bulla Papalis ad incarcerandum Johannem Wyckliff & eum citandum ad personaliter comparandum coram Papa.

Venerabilibus fratribus Archiepiscopo Cantuariensi *ibid. p. 202.* & Episcopo Londoniensi salutem &c. Nuper per nos non sine gravi cordis turbatione, & plurimum fide dignorum relatione, percepto quod Johannes Wickliff rector Ecclesiæ de Littleworth Lincolnienfis dioc. sacre pagine professor, utinam non magister errorum, in tam detestabilem vesaniam temere prorupit, quod nonnullas propositiones & conclusiones erroneas ac falsas & male in fide sonantes, quæ statum totius Ecclesiæ subvertere & enervare nituntur, quarumque aliquæ (quibusdam mutatis terminis) imitari videbantur perverfas opiniones, & doctrinam indoctam damnatæ memoriæ

moriz Marfilii de Padua, & Johannis de Gandavo,
 quorumlibet per felicis recordationis *Johannem*
 Papam XXII prædecessorem nostrum reprobatus
 extitit & damnatus, non verebatur in regno *Anglia*
 asserere, dogmatizare, & publicè prædicare,
 illis nonnullos Christi fideles malignè inficiens, ac
 a fide catholicâ (sine qua non est salus) faciens de-
 viare. Nos attendentes quod tam perniciosum
 malum quod in plurimos serpere poterat, eorum
 animas læthali contagione necando, non debebam-
 us, prout nec debemus sub dissimulatione transi-
 re, vobis per alias literas nostras commisimus &
 mandavimus, ut vos vel alter vestrum de dictarum
 propositionum & conclusionum assertionem, quarum
 copiam sub bulla nostra misimus interclusam, vos
 secretè informant, si ita esse inveniretis, præfa-
 tum *Johannem* autoritate nostra capi & carceribus
 mancipari faceretis, eumque sub bona custodia te-
 neretis in vinculis, donec à nobis super hac recipe-
 retis aliud in mandatis, prout in dictis literis ple-
 nius continetur. Considerantes utique quod præfa-
 tus *Johannes* hujusmodi captionem & carceratio-
 nem forte præsentens, posset (quod absit) perfu-
 gere, seu latitationis præsidio dictum nostrum
 mandatum in gravissimum fidei detrimentum elu-
 dere: Nos (ne tam damnabiles propositiones &
 conclusiones indiscussæ, & earum temerarius asser-
 tor impunitus remaneret in detrimentum gravissi-
 mum fidei prælibatæ) fraternitati vestræ per Aposto-
 lica scripta committimus & mandamus, quatenus vos
 vel alter vestrum per vos vel alium seu alios, præfa-
 tum *Johannem*, si per vos capi & incarcerari non
 possit, per edictum publicum proponendum in studio
Oxonia Lincolnensis dioc. & aliis locis publicis, de
 quibus sit verisimilis conjectura, quod ad dicti
Johannis notitiam pervenire valeat, & de quibus
 vos expedire videatur, ex parte nostra peremptorie
 monere & citare curetis, quod infra trium mensi-
 um spacium à die citationis hujusmodi in antea
 computandum, ubique tunc nos esse contigerit,

compa-

comparere ac personaliter coram nobis super propositionibus & conclusionibus hujuscemodi responsurus, ac auditurus & facturus quicquid super eis duxerimus ordinandum, & ordo dictaverit rationis, prædicendo in hujusmodi citationis edicto, quod sive idem *Johannes* in hujusmodi termino comparuerit, sive non comparuerit, nos super præmissis, & contra eum usque ad debitam condemnationem ipsius inclusive procedemus, prout ejus demerita exigent, ac nobis secundum DEUM & conservationem fidei videbitur expedire. Volumus autem & præsentium tenore statuimus, quod prædicta citatio sic facta, provide præfatum *Johannem* arceat, ac si sibi personaliter insinuata & intimata fuisset, constitutione quacunque contraria non obstante. Diem vero citationis, & formam, & quicquid feceritis in prædictis, nobis per vestras literas sigillis munitas harum seriem continentes, fideliter & quam citius poteritis, intimare curetis. Dat' *Romæ* apud sanctam *Mariam* majorem XI Calendarum *Junii*, Pontificatus nostri Anno septimo.



Nº. XII.

*Bulla Papalis Archiepiscopo Cantuariensi, &c.
ad carcerandum Johannem Wycklef, &
recipiendam ejus confessionem.*

Venerabilibus fratribus Archiepiscopo *Cantuariensi* & Episcopo *Londoniensi* salutem, &c. *Ibid. p. 203.*
Regnum Angliæ gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietate fidei, & sacrae paginae claritate coruscum, consuevit viros producere divinarum scripturarum rectâ scientiâ præditos, maturitate graves, devotione præclaros, & pugiles fidei orthodoxæ, & qui non solum proprios, sed alienos populos documentis instruebant verissimis,

verissimis, & in mandatorum Domini semitam dirigebant. Et sicut ex effectu contingentium temporis antiqui colligitur, dicti regni principes in specula sollicitudinis positi, proprias excubias exercentes sollicite, non permittebant aliquod oriri erroneum, quod posset inficere oves suas, sed si oriretur zizania ex inimici hominis insperione, illam protinus evellebant, crescebat assidue purum triticum in dominicum horreum inferendum. Sed (proh dolor) nunc apparet quod in ipso regno officio vigiles, negligentia vero desides, non circumat civitatem, dum hostes ingrediuntur in eam, animarum thesaurum preciosissimum prædantur. Quorum latentes ingressus, & patentes aggressus, prius sentiuntur in *Roma* intercapedine longa remota, quam eis in *Anglia* resistatur. Sane plurimum fide dignorum significatione admodum dolenter audivimus, quod *Johannes Wycklef* rector Ecclesiæ de *Lutlieworth Lincolnienfis* dioc. sacre pagine Professor, utinam non magister errorum, in illam detestabilem vesaniam dicitur temerè prompsisse, quod nonnullas propositiones & conclusiones erroneas & falsas in fide malè sonantes, quæ statum totius Ecclesiæ subvertere & enervare conantur, quarumque aliquæ, licet aliquibus quibusdam mutatis terminis, sentire videntur perversas opiniones & doctrinam indoctam damnatæ memoriæ *Marcilli de Padua*, & *Johannis de Gandavo*, quorumlibet per felicitis recordationis *Johannem* Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, non veretur in præfato regno asserere, dogmatizare, & publice prædicare, nonnullos Christi fideles eis maligne inficiens, ac à fide catholica (sine qua non est salus) faciens deviare, de quibus sic subortis, & non extirpatis, seu saltem eis nulla facta resistentia, quam sciamus, sed transactis seu tolleratis conventibus oculis tam negligenter transeundo, non immerito deberetis rubore perfundi, verecundari, & in propriis conscientis remorderi. Quare cum tam perniciosum malum, quod non præcisum seu radicatus

radicitus extirpatum serpere posset in plurimos in animabus eorum (quod absit) lethali contagione necandos, nolumus (sicut nec debemus) sub dissimulatione transire. Fraternitati vestræ per Apostolica scripta committimus & mandamus, quatenus receptis presentibus, vos vel alter vestrum de dictarum propositionum & conclusionum assertionem, quarum copiam vobis mittimus sub Bulla nostra inclisam, vos secrete informantibus, si inveneritis ita esse, præfatum *Johannem* faciatis autoritate nostra capi, & carceribus mancipari, ejusque confessionem super eisdem propositionibus seu conclusionibus recipere studeatis, ac ipsam confessionem, & quæcunque dictus *Johannes* dixerit seu scripserit, super earundem propositionum & conclusionum inductione ac probatione, & quicquid feceritis in præmissis sub vestris sigillis clausa, & nemini revelata nobis per fidelem nuncium transmissuri, eundemque *Johannem* sub fideli custodia teneatis in vinculis, donec à nobis super hoc aliud receperitis in mandatis. Contradictores, &c. Invocato, &c. Non obstantibus sæclicis recordationis *Bonifacii* Papæ VIII Prædecessoris nostri constitutionibus, in quibus cavetur ne aliquis extra suam civitatem vel diœc. nisi in certis exceptis casibus, & in illis ultra unam dietam à fine suæ diœc. ad judicium evocetur, seu ne iudices à sede apostolica deputati aliquos ultra unam dietam à fine suæ diœc. evocare præsumant, & de duabus dietis in consilio generali, ac expensionis & aliis privilegiis, constitutionibus, & literis apostolicis Prædicatorum, Minorum, & Hæremitarum sancti *Augustini*, & sanctæ *Mariæ* de monte *Carmeli*, & aliis quibuscunque mendicantium, vel aliis ordinibus & locis, aut specialibus personis seu capitulis & conventibus ipsorum generalibus vel specialibus, quorumcunque tenorum existant, necnon statutis & consuetudinibus eorundem ordinum, & locorum contrariis, per quæ effectus præsentium impediri valeat quomodolibet vel differri, etiamsi de eis eorumque totis tenoribus ac de verbo ad verbum plena

plena & expressa mentio in nostris literis sit habenda, seu si *Johanni* prædicto vel quibuscvis aliis communiter vel divisim à dicta sede sit indultum, quod personaliter capi, aut quod jus dici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi mentionem. Dat. *Roma* apud *S. Mariam* majorem XI Cal. *Junii*, Anno 27.



Nº. XIII.

Epistola Papæ ad Regem Edwardum III ad exhibendum sui favoris & auxilii patrocini-um Archiepiscopo Cant' & Episcopo Londinensi in prosecutione Joannis Wicliffe.

Ibid. p. 204. **C**harissimo in Christo Filio EDUARDO Regi *Angliæ* illustri, Salutem, &c. Regnum *Angliæ* quod Altissimus tuæ supposuit potestati, gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietate fidei, & sacræ paginæ claritate coruscum, consuevit viros producere divinarum scripturarum recta scientia præditos, maturitate graves, devotione ferventes, & catholicæ fidei defensores, qui non solum proprios, sed alienos populos præceptis salutaribus instruebant, dirigebantque in divinatorum semitam mandatorum. Sed nuper cum ingenti cordis amaritudine plurimorum fide dignorum significatione percepimus, *Johannem de Wicklef* rectorem Ecclesiæ de *Littleworth Lincoln'* diocesis, sacræ paginæ professorem, utinam non magistrum errorum, in illam nefandam & abominabilem prorupisse dementiam, quod nonnullas propositiones & conclusiones plenas erroribus, & manifestam hæresim continentes, quæ
statum

statum totius Ecclesiæ subvertere & enervare nituntur, quarumque aliquæ, licet quibusdam mutatis terminis, sentire videntur perversas opiniones, & doctrinam indoctam damnatæ memoriæ *Martilli de Padua & Johannis de Ganduno*, quorumlibet pet- felicitis recordationis *Johannem* Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, in dicto regno dogmatizare & publice prædicare, seu potius de virulento claustrò sui pectoris evomere non veretur, nonnullos Christi fideles earum res- persione commaculans, & à præfatæ fidei recta semita in præcipitium perditionis abducens. Nos itaque tantum malum quod non præcisum seu radicitus extirpatum serpere posset in plurimos, in animabus eorum (quod absit) læthali contagi- one necandos, nolentes prout nec velle sine nostræ morfu conscientiæ possumus, coniventibus oculis, pertransire, venerabilibus fratribus nostris Archie- piscopo *Cantuariensi*, & Episcopo *Londinensi* per litteras nostras commisimus & mandavimus, ut ipsi vel alter eorum, receptis per eos dictis nostris literis, de dictarum propositionum & conclusio- num assertione, quarum copiam eis sub bullâ nos- tra misimus interclusam, se informantes (si inve- nirent ita esse) facerent præfatum *Johannem* au- thoritate nostra capi & carceribus mancipari, ejus confessionem super eisdem propositionibus seu con- clusionibus recipere studerent, ac ipsam confes- sionem & quæcunque dictus *Johannes* dixerit vel scrip- serit super earundem propositionum & conclusio- num inductione & probatione, nobis per fidum nuncium transmittere non postponant. Cum ita- que dicti Archiepiscopus & Episcopus in prosecu- tione hujus negotii noscantur favore & auxilio tuæ Celsitudinis indigere, Majestatem tuam quam & tui Progenitores incliti catholicæ fidei, cujus in hac parte res agitur, semper consueverunt esse præcipui zelatores, requirimus & deprecamur attente qua- tenus ob reverentiam Dei, dictæ fidei, & Aposto- licæ sedis, & nostrum intuitum digneris præfatis

T

Archie-

Archiepiscopo & Episcopo, & alijs qui hujusmodi negotium persequentur, in ipsa prosecutione tui Favoris & Auxilij Patrocinium, exhibere provide, præter humanæ laudis præconium, divinæ retributionis præmium, nostram & dictæ sedis adepturus benevolentiam ampliorem. Data *Rome* apud Sanctam Mariam majorem XI Cal. Junii, Anno 7.

Nº. XIV.

Mandatum auctoritate Apostolica pro informatione Magistri Johannis Wycliff; Et ad citandum eum.

Spelman,
Vol. I. p.
25.

SIMON permissione divina, &c. & Willielmus eadem permissione *Londonensis* Episcopus delegati à sede Apostolica cum illa clausula, *quantum vos duo, aut unum vestrum, ad infra scripta specialiter deputati*, Dilecto pariter venerabilique: Viro Cancellario Universitatis *Oxonie, Lincolnensis* Diocesis ejusve locum tenenti, Salutem in Domino & mandatis nostris ymo verius Apostolicis firmiter obedire. Literas sanctissimi in Christo Patris ac Domini nostri Domini GREGORII divina Providentia Papæ ximi. super eo, quod *Johannes Wycliff* sacre Paginæ Professor, Rectorque de *Litterworth* dictæ *Lincolniensis* Diocesis, in detestabilem vesaniam temere prorumpens, nonnullas propositiones & conclusiones erroneas ac falsas, & male in fide sonantes, quæ statum totius Ecclesiæ subvertere & enervare nituntur, non verebatur asserere, dogmatizare, & publicè prædicare; illis nonnullos Christi fideles maligne inficiens, ac à fide Catholica, sine qua non est Salus, faciens deviare, ut in dictis literis Apostolicis plenius est expressum; nos noveritis cum eâ qua decuit reverentiâ recepisse. Volentes igitur mandatis Apostolicis parere

parere pro viribus ut tenemur, vobis in virtute obedientiæ qua dictæ sedi tenemini committimus & mandamus firmiter injungentes, quatinus receptis per vos præsentibus, evocatis ad hoc etiam per vos sacre Paginæ professoribus expertis, rectius & sanctius in fide Catholica sentientibus, verbis sophisticalibus terminorum curiosa implicatione penitus prætermisissis, de dictarum propositionum & conclusionum assertione, quarum copia inferius inseritur, vos secrete informantes, de omni eo quod in præmissis inveniretis & sentieritis literis vestris clausis & sigillo vestro sigillatis, clare, distincte & aperte in omnibus & per omnia nos reddatis ut convenit certiores. Citetis insuper seu citari faciatis peremptorie dictum *Johannem*, quod tricesimo die juridico post citationem sibi factam in Ecclesiâ sancti Pauli London' comperat personaliter coram nobis, seu aliis subdelegatis nostris sive Commissariis in hac parte, super conclusionibus & propositionibus hujusmodi responsurus ac auditurus, ulterius quoque factururus quicquid auctoritate Apostolica fieri debeat in hac parte, & ordo dicaverit rationis, prædicentes eidem, quod si compererit in termino prædicto sive non, ulterius contra eum procedatur, prout literæ Apostolicæ in se exigunt & requirunt. Vobis insuper injungimus auctoritate prædictâ, quatinus literas Apostolicas in præsentiarum per nos vobis transmissas, sub pœnis in eisdem literis plenius expressatis, in omnibus & per omnia diligenter & fideliter exequamini, juxta vim, formam, & effectum earundem, certificantes nos aut dictos Commissarios nostros seu subdelegatos ceteris quo fieri poterit, quid feceritis in præmissis per literas vestras parentes, harum & facti vestri serie m plenius continentes. *Datum apud* Decemb. 18. *Oxforde* xv kalendas Januarii Anno Domini 1377. & Translationis nostri *Simonis Cantuariensis* Archiepiscopi supradicti Anno tertio.



Nº XV.

Conclusiones Magistri Joannis Wycliff contentæ in schedula inclusa literis Papalibus dat. Junii 11. 1377.

humanum

1. **T**Orum genus *hominum concurrentium* citra Christum non habet potestatem simpliciter ordinandi, ut *Petrus* & omne genus suum dominetur politice imperpetuum super mundum.

2. Deus non potest dare homini pro se & heredibus suis imperpetuum civile dominium.

3. Cartæ humanitus adinventæ de hereditate civili olim perpetua sunt impossibiles.

4. Quilibet existens in gratia gratificante finaliter necum habet Jus, sed in re habet omnia Dei.

5. Homo potest solum ministratoriè dare tam naturali filio quam imitationis in Schola Christi, tam temporale dominium quam æternum.

*Deest apud
Walsing.*

6. Si Deus est, Domini temporales possunt legitime ac meritoriè auferre bona fortunæ ab Ecclesia delinquente.

7. Nunquid Ecclesia est in tali statu vel non, non est meum discutere, sed dominorum temporalium examinare, & posito casu confidenter agere, & in pœna damnationis æternæ ejus temporalia auferre.

8. Scimus quod non est possibile, quod Vicarius Christi pure ex Bullis suis, vel ex illis cum voluntate & consensu suo & sui Collegii quenkumque habilitet vel inhabilitet.

9. Non est possibile hominem excommunicari nisi prius & principaliter excommunicaretur a seipso.

10. Nemo ad sui deteriorationem excommunicatur, suspenditur, vel aliis censuris cruciatur, nisi in causa Dei.

11. Maledictio vel excommunicatio, non ligat simpliciter, nisi quantum fertur in adversarium legis Christi.

12. Non est exemplificata potestas a Christo vel suis Discipulis excommunicandi subditos, præcipue propter negationem temporalium, sed è contra.

13. Discipuli Christi non habent potestatem cõactè exigere temporalia per censuras.

14. Non est possibile de potentia Dei absoluta, quod si Papa vel alius prætendat se quovismodo solvere vel ligare, eo ipso solvit vel ligat.

15. Credere debemus quod solum tunc solvit vel ligat, quando se conformat legi Christi.

16. Hoc debet catholicè credi, quilibet sacerdos ritè ordinatus habet potestatem sufficienter Sacramenta qualibet conferendi, & per consequens quemlibet contritum a peccato quolibet absolvendi.

17. Licet Regibus auferre temporalia à viris Ecclesiasticis ipsi abutentibus habitualiter.

18. Sive Domini temporales, sive sancti Papæ, sive sancti, sive caput Ecclesiæ qui est Christus dotaverint Ecclesiam bonis fortunæ vel gratiæ, & excommunicaverint ejus temporalia auferentes, licet tamen propter conditionem implicitam delicto proportionabili eam temporalibus spoliare.

19. Ecclesiasticus ymo & Romanus Pontifex potest legitime à subditis & laicis corripì, & etiam accusari.

Istæ fuerunt propositiones vel potius deliramenta sæpediti Johannis, quæ ad aures domini apostolici pervenerunt. *Walsingham.*

Nº. XVI.

Spelman
Vol. II. P.
627. Ex MS.
Hyperoo Bodl.
163.

*Diffinitio facta per Cancellarium & Doctores
Universitatis Oxonii, de Sacramento Altaris
contra opiniones Wycliffianas: alias Senten-
tia Willielmi Cancellarii Oxon' contra M. J.
Wycliff residentem in Cathedra.*

† Berton

WILLIELMUS de † BARTON Cancel-
larius Universitatis Oxon' Omnibus dicto
Universitatis filiis ad quos presens nostrum man-
datum pervenerit, *Scdntem*, & mandatis nostris fir-
miter obedire. Ad nostrum non sine grandi displi-
centia pervenit auditum, quod cum * omnium he-
resium inventores, defensores, seu fautores, cum
† perniciosi. eorum † perperis dogmatibus sint per sacros Ca-
nones sententia majoris Excommunicationis dam-
nabiliter involuti, & sic à cunctis Catholicis ratio-
nabiliter evitandi; Nonnulli tamen maligni spiritus
repleti concilio in insaniam mentis producti, moli-
entes unitatem, quasdam hereses olim ab Eccle-
sia solenniter condemnatas: Hiis diebus, prohi-
dolor † innovant, & tam in ista Universitate ista
quam extra publicè dogmatizant; duo inter alia
sua documenta pestifera asserentes, primò, in Sa-
cramento Altaris substantiam panis materialis &
vini, quæ prius fuerunt ante consecrationem, post
consecrationem realiter remanere. Secundò, quod
execrabilis est auditu, in illo venerabili Sacramen-
to non esse Corpus Christi & sanguinem essentiali-
ter, nec substantialiter, nec etiam corporaliter,
sed figurativè, seu tropicè, sic quod Christus non
est † presentia est † veraciter in suâ propriâ † persona corporali.
Ex quibus documentis fides catholica periclitatur,
devocio

* omnes

† perniciosi.

* similiter

† presentia

devotio populi minoratur, & hec Universitas ma-
 ter nostra non mediocriter difformatur. Nos igitur
 advertentes quod assertiones hujusmodi * per * * partus
 tempus * se deteriores haberent si diucius in hac
 Universitate sic conniventibus oculis tolerentur,
 convocavimus plures sacre Theologie Doctores &
 Juris Canonici Professores quos peritiores credidi-
 mus, & premissis assertionibus in eorum presentia
 patenter expositis ac diligenter discussis, tandem
 finaliter est compertum, & eorum * judiciis decla- * judicio
 ratum ipsas esse † errores atque determinationibus † erroneas
 Ecclesie repugnantes, contradictoriasque earundem
 esse veritates Catholicas, & ex dictis sanctorum, &
 determinationibus Ecclesie manifeste sequentes, vi-
 delicet quod per verba Sacramentalia a sacerdote ri-
 te prolata panis & Vinum in Altari in verum corpus
 Christi & sanguinem transubstantiantur seu substan-
 tialiter convertuntur, sic quod post consecrationem
 non remanent in illo venerabili Sacramento, Panis
 materialis & Vinum que prius secundum suas sub-
 stantias seu naturas, sed * solus species eorundem, * secundum
 sub quibus speciebus verum corpus Christi & sanguis
 realiter continentur, non solum figurative seu tropice,
 sed essentialiter, substantialiter ac corporaliter, sic
 quod Christus est ibi veraciter in sua propria pre-
 sentia corporali, Hoc credendum, hoc docendum,
 hoc contra omnes contradicentes viriliter defen-
 dendum. Hortatur igitur in Domino, & auctori-
 tate nostra monemus primo, secundo & tertio, ac
 districtius inhibemus, pro prima monitione asse-
 rando unum diem; pro secunda alium diem; &
 pro tertia monitione Canonica ac peremptoria
 unum alium diem, ne quis de cetero cujuscunque
 gradus, status aut conditionis existat, premissas du-
 as assertiones erroneas aut earum alteram, in sco-
 lis † vel extra scholas in hac Universitate publice † aut
 teneat, doceat * aut defendat sub pena incarcerationis,
 & suspensionis ab omni actu scolastico, ac eci-
 am sub pena excommunicationis majoris quam in
 omnes & singulos in hac parte rebelles & nostris mo-
 nitionibus

nicionibus non parentes, lapsis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & offensa precedentibus, & id fieri merito exigentibus ferimus in his scriptis, quorum omnium absolutiones, & absolvendi Potestatem, preterquam in mortis articulo, nobis & successoribus nostris specialiter reservamus.

Insuper, ut homines quamvis non propter timorem late sententie * propter defectum audientie a talibus doctrinis illicitis retrahantur, & eorum opiniones erronee sopiantur, eadem auctoritate qua prius monemus primo, secundo, † tertio, ac districcius inhibemus, ne quis de cetero aliquem publice docentem, tenentem, seu deservientem, premittas duas asserciones erroneas aut earum alteram in scholis vel extra scholas in hac Universitate quovismodo audiat vel ausculet, sed statim sic docentem tanquam serpentem venenum pestiferum emittentem fugiat & abscedat, sub pena excommunicationis majoris, & omnes & singulos contravenientes non immerito fulminande & sub penis aliis superius annotatis.

* *insere autem.* Nomina * Doctorum qui presenti decreto specialiter assuerunt, & eidem unanimiter consenserunt sunt hec.

Magister *Johannes Laundrey* sacre pagine professor & secularis.

† *Gromp.* Magister *Henricus* † *Crope* Abbas Monachus.

Magister *Johannes Chesbiam* de ordine predicatorum.

† *Brustombe* Magister *Willielmus* * *Bruscombe* de eodem ordine.

Magister *Johannes Schypjon* de ordine Augustinianorum.

Magister *Johannes Tyssington* de ordine Minorum.

Magister *Johannes Loveye* de ordine Carmelitarum.

† *Melles* Magister *Johannes* † *Welsh* Monachus de *Ramesey*.

Magister *Johannes Wolverton* de ordine predicatorum.

* *Riggs* Magister *Robertus* * *Rugge* S. pagine professor & secularis.

Magister

Magister Joannes Moubray Doctor in utroque Jure.

Magister Joannes Gascoynge Doctor in Decretis, Convocatis igitur prefatis Doctoribus † in eorum domum & plena deliberatione habitâ de premiffis, ex omnium nostrum unanimi concilio & assensu, prefens mandatum emanare decrevimus. In quorum omnium singulorum testimonium, sigillum officii † fecimus hîis apponi.

† ut est dictum.

† inf. nostri.

Ista predicta condemnatio promulgata est publice in Scholis Augustinentium ipso Magistro Joanne sedente in Cathedra & determinante contrarium, sed confusus est ista audita condemnatione. Sed tamen dixit quod nec Cancellarius nec aliquis de suis complicitibus poterat suam sententiam infringere, se in hoc ostendens hereticum pertinacem. Sed post ad sue heresis majorem manifestationem & sue pertinacie ostentacionem, alias publice a condemnatione Cancellarii & Judicio predicto appellavit, non ad Papam, vel ad Episcopum, vel ad Ordinarium Ecclesiasticum: Sed hereticus adherens seculari potestati, in defensionem sui Erroris & Heresis appellavit ad Regem Ricardum, volens per hoc se protegere Regali potestate, quod non puniretur, vel emendaretur Ecclesiastica potestate. Et post appellationem advenit nobilis dominus, dux egregius & miles strenuus, sapiensque Consiliarius, Dux Lancastrie, sacre Ecclesie filius fidelis, prohibens Magistro predicto Johanni quod de cetero non loqueretur de ista materia. Sed nec ipse contemperans suo ordinario Cancellario, nec tam strenuo Domino incepit Confessionem quandam facere, in qua continebatur omnis Error pristinus, sed secrecius sub velamine vario verborum, in qua dixit suum conceptum, & visus est suam sententiam probare. Sed velut hereticus pertinax refusavit omnes Doctores de secundo Millinario in materia de sacramento Altaris, & dixit, omnes illos errasse preter Berengarium cujus opinio damnatur de consecrat. dist. 2^a Ego Berengarius, & ipsum & suos complices; dixit palam Sathanam solutum & potestatem habere in Magistro sententiarum & in omnibus qui fidem Catholicam predicaverunt.

N^o. * XVI.



N°. * XVI.

Confessio Magistri Johannis Wyccliff.

SEPE confessus sum & adhuc confiteor quod idem corpus Christi in numero quod fuit assumptum de Virgine, quod passum est in cruce, quod pro sancto triduo jacuit in sepulchro, quod tertia die resurrexit, quod post 40 dies ascendit in cœlum; & quod sedet perpetuo ad dextram Dei Patris; ipsum, inquam, idem corpus & eadem substantia est vere & realiter panis sacramentalis vel hostia consecrata quam fideles fencunt in manibus sacerdotis, cujus probatio est quia Christus qui mentiri non potest sic asserit. Non tamen audeo dicere quod corpus Christi sit essentialiter, substantialiter, corporaliter vel ydemptice ille panis sicut corpus Christi extensum est ille panis: Sed ipsum corpus non est extense vel dimensionaliter ille panis. Credimus enim quod triplex est modus essendi corpus Christi in hostia consecrata scilicet, virtualis, spiritualis, & sacramentalis. Virtualis quo benefacit per totum suum dominum, secundum bona nature vel gratie. Modus autem essendi spiritualis est quo corpus Christi est in Eucharistia & Sanctis per gratiam. Et tertius est modus essendi sacramentalis quo corpus Christi singulariter in hostia consecrata, & sicut secundus modus perexigit primum; ita tertius modus secundum perexigit quia impossibile est prescitum carentem fide secundum justiciam presentem conficere. Qui ergo credit sive conficiat sive non conficiat manducavit; ut dicit Beatus *Augustinus* super *Joannem* Omelia 25. Et ille modus essendi spiritualis est verior in anima. Est etiam verior & realior quam prior modus essendi,

vel

vel secundum membrum secundi modi essendi in hostia consecrata, cum sit per se causa illius modi vel efficiens vel finalis, & per se causa est magis verius Ens suo causato. Modus autem essendi quo corpus Christi est in hostia est modus verus & realis, cum auctorum numerus qui mentiri non potest dixit, hoc est corpus meum, & reliquit suis sacerdotibus virtutem similiter faciendi. Hoc autem totum ex fide scripturæ colligitur. Ideo Christus est specialiori modo in isto Sacramento quam in aliis. Cum sit simul veritas & figura, non est autem sic secundum alia sacramenta, patet iste miraculosus modus essendi sacramentalis. Cultores autemignorant nesciunt fundare quod in suo sacramento est realiter corpus Christi. Sed præter istos tres modos essendi sunt alii tres modi realiores & veriores quos corpus Christi appropriate habet in coelo sc. modus essendi substantialiter, corporaliter & dimensionaliter. Et grosse concipientes non intelligunt alium modum essendi naturalis substantiæ præter illos. Illi autem sunt valde indispositi ad concipiendum archana Eucharistiæ, & subtilitatem scripturæ. Ideo dico illis quod duo modi priores in substantia corporali coincidunt, non quod esse substantialiter consequitur corpus Christi secundum rationem qua corpus Christi. Modus autem essendi dimensionaliter consequitur ad duos priores, sicut passio ad subjectum. Et quilibet istorum trium modorum erit realior & causa prior quam priores. Nullo alio istorum modorum trium est corpus Christi in Sacramento sed in coelo: Quia tunc feret corpus Christi septipedale in hostia. Sicut ergo corpus Christi est in illa hostia, sic est substantialiter, corporaliter ibidem, & dimensionaliter, attendendo ad modum hostiæ secundum naturam suam, & non attendendo ad corpus Christi, & ad naturam suam, ut dictum est superius. Et ita conceditur quod Corpus Christi est substantia corporalis in hostia consecrata. Sic isto tercio modo in ista hostia secundum rationem qua est ista hostia, sed non
secundum

secundum rationem qua corpus Christi. Et ita conceditur quod corpus Christi est quantumcunque varie quantificatum ibi cum sit quelibet pars quantitatiua illius hostie, & tum non quantificatur aliqua huiusmodi quantitate, & sic est varie magnum in diuersis partibus illius hostie, sed non in se formaliter magnum, aliqua tali magnitudine. Sed multi mussitant super isto quod sequitur ex ista sententia quod corpus Christi non sit in Eucharistia aliter quam in signo, sic autem est in ymagine crucifixi. Hic dicunt fideles quod corpus Christi non est in celo vel in humanitate assumpta aliter quam in signo, est tamen ibi aliter quam ut in signo. Nam Sacramentum in quantum huiusmodi est signum, & humanitas est signum, cum *Luce 2^{do}* dicitur *quod posuit hic in ruinam & in resurrectionem multorum & in signum cui contradicetur.* Et secunda pars conclusionis patet ex hoc quod alius est modus essendi signum corporis Christi, & alius modus essendi vere & realiter virtute verborum domini corporis Christi. Conceditur tamen quod isti duo modi inseparabiliter comitantur. Hoc tamen signum infinitum est prestantius quam signa corporis Christi in lege veteri, vel ymagine in lege nova, cum sit, simul veritas & figura. Intelligo autem dicta mea in ista materia, secundum logicam scripture, nec non secundum logicam sanctorum doctorum & decreti Romane Ecclesie. Quos suppono prudenter fuisse locutos. Non enim valet scandalizare rotam Romanam Ecclesiam quum dicit panem & vinum esse post consecrationem, corpus & sanguinem Jesu Christi, & non obstante errore glossarium ista fides mansit continue in Ecclesia etiam apud laicos. Cum ergo fidelis non obtaret comedere corporaliter sed spiritualiter corpus Christi, patet quod omnis sciens aptavit illum modum spiritualem essendi corporis sui cum hostia que debet comedi a fidele. Alium autem modum essendi cum foret superfluum abstraheret. Unde infideles murmurant cum illis qui abierunt retrorsum dicentes,

Durum

Durus est hic sermo, cum corpus sit corporaliter comedendum, vel cum illis observatoribus legalium legis veteris qui non putant esse prestancio- rem gradum in signo Eucaristie quam fuit in signis legis veteris, vel quam est in signis humanitus institutis. Et hii fingunt quod accidens potest fieri corpus Christi, & quod melius & planius dixisset Christus hoc accidens sine subiecto significat corpus meum. Utraque autem istarum sectarum ex ignorantia gradu- um in signis est infideli deterior. Teneamus ergo quod virtute verborum Christi Panis iste fit & est miraculose corpus Christi ultra possibilitatem signi ad hoc humanitus instituti. Veruntamen ista unitas vel unio sive acceptio non attingit ad unitatem ydempticam numeralem vel unionem ypostaticam, sed creditur quod sic immediate post illam, & sic accidentia corporalia corporis Christi ut quantitates corporales corporis Christi videntur non multiplicati comitantur ad corpus Christi in hostia, & per idem nec alia accidentia respectiva que fundantur in istis quod omnia ista accidentia perexigunt esse corporale subiecti sui ubicunque fuerint. Ut si hic sic septipedalitas color vel substantia corporalis corporis Christi tunc hic est quod corpus Christi est septipedale coloratum & corporaliter glorificatum, & per consequens Christus habet hic existentiam corporalem, quod cum sit falsum negandum est talia accidentia secundum conditiones materia- les multiplicari comitantur ad corpus Christi in hostiâ consecratâ. Partes autem quantitative cor- poris Christi habent esse spirituale in hostia, immo habent esse sacramentale ibidem, cum sunt quodam- modo quilibet pars quantitativa istius hostie, & multo magis multiplicatur anima Christi per hosti- am secundum quoddam esse spirituale quam est illud esse quod habet in corpore Christi in cœlo. Et causa huius multiplicationis anime Christi est quod ipsa est principalius ipso corpore persona verbi. Qualitates autem immateriales quæ subiectantur in anima Christi multiplicantur cum ipsa per hostiam,

ut

ut scientia, iusticia & alie virtutes anima Christi que non requirunt pre-existentiam corporalem Christi ubicunque fuerint. Ipse enim fuerant cum ipso, quia cum ejus anima in inferno. Sicut ergo per totam hostiam est Christus virtuosus; sic est per illam virtus Christi. Unde Autor *de divinis officiis* quod propter esse spirituale corporis Christi in hostia, est ibi concomitancia Angelorum, quia tamen sophisticari potest ista oblatio ex defectu potestatis fidei, & verborum presbyteri ideo

* Sic MS.

* meti religiosi adorant conditionaliter hanc hostiam & in corpore Christi quod est substantialiter & ineffabiliter quietati. Sed ydiote remurmorans querentes quomodo corpus est ille panis sanctus

† Sic MS.

cum non † sint idem secundum substantiam vel naturam? Sed ipsos oportet addiscere fidem de incarnatione, quomodo due substantie vel nature valde differentes sunt idem suppositum & tamen non sunt eadem, quia utraque earum est Christus & tunc possunt a posse non ascendere ad cognoscendum istam miraculosam unionem servata utraque natura non ydemptifica verbo Dei. Sed oportet eos cognoscere gradus in signis, & deposcere infandabilem blasphemiam de fictis miraculis ascendentiis, & credere virtutem verborum Christi, & tunc pos-

* Sic MS.
for. bene.

sunt cognoscere quomodo ille panis est * bn. miraculose, vere, realiter, spiritualiter, virtualiter, & sacramentaliter corpus Christi. Sed grossi non contentantur de istis modis, sed exigunt quod panis ille vel saltem per ipsam sit substantialiter & corporaliter corpus Christi. Sic enim volunt zelos blasphemorum Christum comedere sed non possunt. Adducitur autem super hoc testimonium *Hugonis de Sancto Victore libro 2^o de Sacramentis parte 8. cap. 7.* Quomodum species illic cornitur res vel substantia ibi esse non creditur: Sic res ibi veraciter & substantialiter presens creditur cujus species non cernitur. Exemplum ad illum Doctorem patet, quia ille subtiliter inculcat catholicam sententiam supradictam, vult enim quod species senci-

biliter

biliter cernitur ibi, & quod ista species sit essencially panis & vinum quod etiam cernitur licet per accidens, ideo sepe vocat ipsum panem & vinum, que sunt alimenta solita & principalis substantia alimenti ut patet in dicto cap. & cap. sequenti. Ibidem autem dicit panem dicit habere rem vel substantiam que creditur non ibi cernitur, cum sit corpus Christi. Sed pro isto adverbio substantialiter notandum quodcumque sumitur simpliciter pro modo substantie sic quod idem sit corpus Christi esse ibi substantialiter, & esse ibi modo substantie. Et sic loquitur *Hugo*. Quandoque superaddit reduplicative rationem corporis in quantum talis substantia. Et sic proprie intelligo ego adverbia. Unde eodem cap. dicitur quod corporaliter secundum corporis & sanguinis Christi virtutem Christum sumimus in altari. Quod oportet sic intelligi quod spiritualiter sumimus carnem Christi. Et iste est verus modus corporis licet non sit modus consequens corpus in quantum corpus. Quia *Joannis* 6. dicit Christus, *Caro non prodest quicquam*. Cum nec sententia carnalis, nec manducatio corporalis corporis Domini quicquam prodest. Nam insensibiliter sumitur quantum ad formam corporis sui, ut dicit doctor cap. 9. ejusdem partis, sed visibiliter quoad substantiam sacramenti. Unde talis equivocatio facta est in adverbis ad excellenciam Eucharistie super figuras legis veteris declarandam. Nostra autem locutio est propria, quia aliter deberet concedere quod esse substantialiter sit esse accidentaliter; esse corporaliter, sit esse spiritualiter; esse carnaliter sit esse virtualiter; & esse dimensivè sit esse multiplicativè; & periret modus non distinctio. Sicut ergo conceditur quod corpus Christi cernitur vel tenetur in symbolis, vel in hostia & sentitur, quod tamen non sic * *mo* quia * *Sic MS.* non secundum naturam corporis Christi vel in quantum ipsum corpus. Sic conceditur quod corpus Christi est in hostia modo accidentali substantie quia modo spirituali & sacramentali presupponentes

tres alios modos realiores ipsius corporis existere
 causative: Sic autem non fuit in figuris legis vete-
 ris, vel in figuris legis nostre humanitus institutis.
 Et sic possunt distingui modus prior quo est in celo,
 & modus posterior quo est in sacramento. Sic au-
 tem in tribus discrepamus a sectis signorum. Pri-
 mo in hoc quod ponimus venerabile sacramentum
 altaris esse naturaliter panem & vinum, sed sacra-
 mentaliter corpus Christi & sanguinem; sed secta
 contraria fingit ipsum esse vinum ignotum: Acci-
 dens sine substantia subiecta. Et ex ista radice er-
 roris pullulant nimis multe varietates erroris. Nam
 secta nostra adorat sacramentum, non ut panis aut
 vini substantiam: Sed ut corpus Christi & sangui-
 nem. Sed secta eultorum accidencium, ut credo,
 adorat hoc sacramentum non ut est accidens sine
 subiecto, sed ut est signum sacramentale corporis
 Christi & sanguinis. Signa autem cultus sui osten-
 dunt quod adorant crucem & alias ymagines Eccle-
 siæ que habent minorem rationem adoracionis quam
 hoc venerabile sacramentum. Nam in quacunque
 substantia creata est deitas realius & substantiali-
 us quam corpus Christi est in hostia consecrata?
 Ideo nisi ipsa fuerit virtute verborum Christi corpus
 * sum. non est ratio tante excellencie adorandum.
 Tercio secta nostra per equivocacionis detectio-
 nem, & aliarum fallaciarum tollit argucias adver-
 sancium, ut aliqua locuntur sancti de sacramento
 ut panis, & aliqua dicunt de isto non ut ydemp-
 tice, sed sacramentaliter corpus Christi. Sed sec-
 ta adversariorum † inculpat difficultates inutiles,
 & fingit consequenter miracula de operationibus
 accidentis. Sunt autem ex nostra sententia diffini-
 cio summi iudicis Domini nostri Iesu Christi qui
 in cenâ noctis sue tradicionis accepit panem in ma-
 nibus suis, benedixit & fregit & manducare ex eo
 generaliter precepit, *Hoc*, inquit, *est corpus meum*.
 Cum autem daretur panis quem tociens replicavit
 pro nomine dandi & totum residuum * ppo. figt.
 illi qui mentiri non potest ipsum esse corpus suum:
 manifestum

* Sic MS.

† f. inculcat.

* proprio
 signavit.

manifestum est ex autoritate & dictis Christi, quod panis ille fuit sacramentaliter corpus suum. Adducantur autem septem testes ad testificandum Ecclesie iudicis hujus sententiam. Primus est beatus Ignacius Apostolis contemporaneus qui ab illis & cum illis * acce a Domino sensum suum, & recitat eum *Lincolniensis* super Ecclesiastica ierarchia cap. 3. *Sacramentum*, inquit, *vel Eucharistia est corpus Christi*. Secundus testis Beatus Cyprianus in epistola sua de corpore Christi. *Calicem*, inquit, *accipiens in die passionis benedixit dedit discipulis suis dicens, accipite & bibite ex hoc omnes, hic est sanguis Testamenti qui pro multis effundetur in remissionem peccatorum; Amen dico vobis non bibam amodo ex ista creatura vitis usque in diem quo vobiscum bibam novum in regno patris mei. Quam parte*, inquit sanctus, *irvenimus calicem mixtum fuisse, quem obtulit, & vinum quem sanguinem suum dixit*. Tercius testis est Beatus Ambrosius in lib. suo de sacramentis & ponitur de consecratione disl. 2. cap. *Panis est in Altari*. *Quod erat panis*, inquit, *ante consecrationem jam corpus Christi post consecrationem*. Quartus testis est Beatus Augustinus in quodam sermone exponens illud Luce 24. *cognoverunt eum in fractione panis: Non omnis panis*, inquit, *sed accipiens benedictionem Christi fit corpus Christi*. Et ponitur in Canone ubi supra. Quintus testis est Beatus Jeronimus in epistola ad Elvideam, *Nos*, inquit, *audiamus panem quem fregit dominus, deditque discipulis suis esse corpus Domini salvatoris, ipso dicente ad eos, accipite & comedite, hoc est corpus meum*. Sextus testis est Decretum Romane Ecclesie, que sub Nicolao 2° & 114 Epist. * dectavit prudenter secundum rectam logicam que debet capi a tota Ecclesia quod panis & vinum que in altari ponuntur sunt post consecrationem non solum sacramentum, sed verum corpus & sanguis Domini nostri Iesu Christi ut patet in can. ubi supra. Septimus testis est usus Ecclesie que in canone misse habet ut hec oblatio fiat nobis Corpus & Sanguis do-

* Sic MS.

* Sic MS.

mini nostri Ihesu Christi. Illam autem Oblacionem vocat Ecclesia terrenam substantiam sicut patet in secreto medie misse Natalis Domini. Ista autem septem Testimonia sic inficiunt glossatores qui dicunt tacite omnia talia dicta sanctorum debere intelligi per suum contrarium, & sic negari finaliter cum scriptura. Penset itaque fidelis si sanum fuerit hereticare vel in hoc scandalizare hos testes & multos similes. Penset 2^o quid tenderet ad honorem corporis Christi vel devocionem populi quod ipsum corpus dignissimum sit unum accidens sine subiecto, quod *Augustinus* dicit esse non posse, vel si est, est unum vel aliud abjectissimum in natura. Tunc inquam foret * *Aug.* * meus ut constat hereticus qui in epistola 14 ad *Bonifacium* de fide Ecclesie ita scribit. Si, inquit, *Sacramenta* quandam similitudinem rerum earum quarum sacramenta sunt non haberent, omnino sacramenta non essent. Ex hac etiam similitudine plerumque jam ipsarum rerum nomina accipiunt. Sicut ergo secundum quandam modum sacramentum corporis Christi corpus Christi est, & sacramentum sanguinis Christi, sanguis Christi est, ita sacramentum fidei fides est. Ubi planum est quod loquitur de Sacramento * *scⁿctico* quod fingitur accidens sine subiecto. Sed que rogo similitudo ejus ad corpus Christi? Revera fructus illius demencie foret blasphemare in Deum, scandalizare Sanctos, & illudere Ecclesie per mendacia accidentis. Ad tantum quidem Testimonium Sanctorum per glossatores subvertitur, quod committo sensui equivoco quodcunque dictum etiam scripture non facit fidem. Postremo scribit *Hyllarim* ut recitatur inde *consecra* di. 2. Corpus Christi quod sumitur de altari figura est dum panis & vinum extra videtur: Videas autem cum corpus & sanguis Christi in veritate interius creditur. Ecce quam plane panis & vinum sunt hoc sacramentum, ut dicit decretum *Ego Berengarius*. Unde ad delegendum equivocacionem illius materie scribitur ibidem secundum verba *Jeronimi*, De hac quidem hostia que

** *Sic MS.*

* *Sic MS.*

in Christi commemoratione mirabiliter fit, edere licet. Ubi planum est quod loquitur de esu corporali & distinguit inter has duas hostias secundum sui substantias vel naturas. Licet panis iste sit secundum rationem alia quam sacramentum ipsum corpus, ut ipse sanctus dicit in Epistola ad *Elbideam*, ut recitatur superius. Et patet quam spissi cultores signorum sunt in materia ista heretici. Nendum quia imponunt heresim fidelibus qui elucidunt istam fidem. Et accusacio de heresi obligat ad penam talionis, verum quia falsificant & sic negant Dominum *Jesum Christum*. Nam nihil debemus secundum fidem Evangelii Christo credere, si non asseruit panem quem cepit in manibus ac fregit, esse corpus suum: Sicut dicit *Augustinus* super *† p. 66. Si ego quicquam dixerō, nolite ex hoc credere; † Sic MS. sed si Christus dicit, ve qui non credit.* Hec debemus credere aliquem secundum Evangelium si non istum. Ideo ut generationi adultere que plus credit testimonio *Innocentij* vel *Raymundi* quam sensui Evangelii capto a Fessibus supradictis. Idem enim esset scandalizare illos in isto & imponere eis heresim ex perversione sensus scripture, precipue & iterum de ore perverso Apostate accumulantis super Ecclesiam Romanam mendacia quibus fingit quod Ecclesia posterior priori contraria corripuit fidem quod sacramentum istud sit accidens sine subiecto, & non verus panis & vinum, ut dicit Evangelium cum decreto. Nam teste *Augustino* tale accidens sine subiecto non potest sacerdos conficere. Et tamen tantum magnificant sacerdotes *Baal*, mendaciter indubie juxta scolam patris sui, consecrationem hujus accidentis quod reputant missas alias indignas audiri, vel dissensientes suis mendacibus inhabiles alicubi graduari; sed credo quod finaliter veritas vincet eos.

Nº. XVII.

*Potestas Regia concessa Archiepiscopo & aliis
Episcopis ad arestandum quosunque predicantes
heresim, seu sustinentes conclusiones damnatas.
Scili. Archiep. Courtney 1382.*

Spelman.
Vol. II. p.
628.

RICHARDUS Dei gratia Rex Anglia & Francia & Dominus Hibernia, omnibus ad quos presentes literæ pervenerint SALUTEM; significante nobis venerabili patre WILLELMO Archiepiscopo Cantuariensi, totius Angliæ primati, per petitionem suam nobis exhibitam, plene concepimus intellectu, quod quam plures conclusiones falsæ doctrinæ obviantes & in fidei catholicæ Ecclesiæ sanctæ ac suæ provinciæ subversionem notorie redundantes in locis diversis infra provinciam prædictam fuerunt palam & publice licet damnabiliter prædicatæ; quarum quidam conclusionum quædam ut Hæreses, ceteræ vero ut Errores per Ecclesiam damnatæ, habitæ inde prius bonâ & maturâ deliberatione de communi consilio ipsius Archiepiscopi, suffraganeorum suorum, quam plurimum in Theologiâ Doctorum, aliorumque Clericorum in sacris scripturis peritorum, fuerunt sententialiter & salubriter declaratæ. Super quo, supplicato nobis per ipsum Archiepiscopum, ut pro coercione debitaque castigatione illorum, qui conclusiones prædictas extunc prædicare seu manutene-
re vellent animo obstinato, dignaremur opponere brachium Regiæ potestatis: Nos, zelo fidei Catholicæ ejus sumus & esse volumus defensores, in omnibus ut tenemur commoti, nolentesque sustinere hujusmodi Hæreses aut Errores infra terminos nostræ potestatis aliquatenus pullulari, præfato Archiepiscopo

chiepiscopo ejusque suffraganeis, ad omnes & singulos, qui dictas conclusiones sic damnatas predicare, seu manutenere vellent, clam vel palam ubicunque inveniri possent arrestandos, & prisonis suis propriis, seu aliorum pro eorum beneplacito committendos, in eisdem detinendos, quousque ab errorum & hæresium pravitatibus resipiscant; vel de hujusmodi arrestatis per nos vel consilium nostrum aliter foret provisum, auctoritatem & licentiam tenore presentium concedimus & committimus speciales. Mandantes insuper & injungentes universis & singulis ligeis Ministris, & subditis nostris cujuscunque status seu conditionis fuerint, in fide & ligiancia quibus nobis tenentur, ne ipsi manentoribus sive predicatoribus dictarum conclusionum sic condemnatarum, aut eorum fautoribus saveant, consulant, aut auxilientur ullo modo, sub forisfacturâ omnium quæ nobis forisfacere poterint in eventu: sed potius prefato Archiepiscopo, ejusque suffraganeis, ac Ministris suis in executione presentium pareant, obediant humiliter, & intendant: Sic quod debita & aperta publicatio adversus conclusiones prædictas, & earum manentores, absque perturbatiōe fieri valeat, prout pro defensione & conservatiōe fidei catholice fuerit salubrius faciendum. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud *Westm* 12 die *Julii* Anno Regni nostri sexto.

Nº. XVIII.

Dr. *Wicliffe's* Letter of Excuse to Pope *Urban VI.* Pibl. Bodl. MS.

I have joyfully to telle alle trewe Men the Bi-
leve that I hold, and * algaſis to the * always
Pope. For I suppose, that if any faith
be rightful and geven of God, the Pope will
gladly

gladly conferbe it: And if my Faith be Error,
 the Pope will wisely amend it. I suppose over
 this, that the Gospel of CHRIST be Part of the
 Corps of GOD's Lawe. For I beleve that
 JESU CHRIST that gaf in his own Person
 this Gospel is very GOD and very Man, and
 be this it passes all other Lawes. I suppose over
 this, that the Pope be most obligid to the keeping
 of the Gospel among all Men that liven here.
 For the Pope is highest Vicar that CHRIST has
 † Greatness. here in Erth. For † Hozeness of CHRIST's
 Vicars is not measured by worldly Hozeness, but
 * follows by this, that this Vicar * lues more CHRIST
 by vertuous Living: For thus teaches the Gospel.
 That this is the Sentence of CHRIST and of
 his Gospel I take as Beleve; that CHRIST for
 † Possessions of alle both in Spirit and in † Habeing; for
 CHRIST says that he had noht for to rest his
 Hepe on. And over this I take as Beleve, that
 no Man schulde sue the Pope, ne no Saint that
 * as much now is in Hevene, but in * allwythe as he sued
 CHRIST: For James and John erth, and Peter
 and Powl sinned. Of this I take as hellesome
 Counseile, that the Pope leste his worldly Lord-
 schip to worldly Lordz, as CHRIST gaf him,
 and move speedily all his Clerks to do so: For
 thus did CHRIST, and taught thus his Disci-
 plis, till the Fende had blinded this Worlde.
 And if I erre in this Sentence I will mekely
 be amendid, hit by the Death, hit it be skilful, for
 that I hope were gode to me. And if I might
 † traveile in my own Person, I wolde with
 GOD's Will go to the Pope. Bot [CHRIST]
 has nedid me to the contrary and taught me more
 oberste to GOD than to Man. And I suppose of

†† This seems to intimate that Dr. Wisliffe was cited by
 the Pope to appear before him after his retiring to Lutter-
 worth, and that he pleaded his being a Paralytick as his Excuse.

our Pope, that he will not be Antichrist, and re-
 herse CHRIST in this Wyrking to the contrary
 of CHRIST's Wille. For if he summons a-
 geyns Reloun by him or any of his, and pursue
 this unskillful Summoning, he is an open Anti-
 christ. And mercifull entent excusd not Petir
 that ne CHRIST * clepid him Sathanas: So
 blynd entent and wicked Confeß excuses not the
 Pope here, bot if he aske of trewe Priestis that
 they travele moze than they may, 'tis not excused
 by Reloun of GOD that ne he is Antichrist.
 For our Billeve techis us that our bleßid GOD
 suffres us not to be temptyd moze than we may;
 how schuld a Mon aske such Service? And there-
 fore pray we to GOD for our Pope Urban the
 † sex that his old holy Entent be not quenched
 by his Enemyes. And CHRIST that may not
 lye seis that the Enemyes of a Mon be especially
 his homelye * meynth, and this is † Soth of Men
 and fendis.

* called

* sixth.

* Family
† Truth

Nº. * XIX.

Dr. Wickliffe's Confession concerning the
 Eucharist.

Knyghton
 de event. cöl.

I Knowlethe that the Sacrament of the Au-
 tar is very GODDUS Boddys in fourme
 of Bred: But it is in another Manner
 GODDUS Boddys then it is in hevene. For in
 hevene it is sene fore, in fourme and figure of
 Fleße and Blode: But in the Sacrament,
 GODDUS Boddys is he Myracle of GOD
 in fourme of Bred: And is he nouthur of
 hene fore, ne in Mannes figure, but as a
 Man lerveth for to thenk the kinde of an ymage
 whether it be of Oke or of Aße, and setys
 his Thought in him in whom is the ymage:

So myche more schuld a Man lebe to thenk on the
 Kynde of Biede, but thenk upon CHRIST; for
 his Body is the same Biede that is the Sacra-
 mente of the Autere, and with alle Cleyness, alle
 Devotion, and alle Charite that GOD wolde
 gif him Woꝛschippe. he CRIST, and then he re-
 ceives GOD ghostly more * meedfully than the
 Pryst that syngus the Masse in lets Charite. For
 the bodely etyng ne profites nouth to Soule, but
 in † as much in † allmykul as the Soule is fedde with Charite.
 This Sentence is provyde he CRIST that may
 nought lye. For, as the Gospel says, CHRIST
 that Right that he was betrayed of Judas
 Scarioth he toke Biede in hys Bondes, and bles-
 side it, brak it, and gaf it to hys Discipulus to
 etc. For he says and may not lye, this is my
 Body.



Nº. XIX. **

Cotton Bibl. *Narratio de morte subitaneâ Joannis Wycliffe*
 Oibo. A. 14. *scripta propria manu Thomæ Galcoigne qui*
olim Doct̃or erat sacre Theologie in acade-
mia Oxoniensi.

Jesu * Maria.

M Agister *Joannes Wickliff* Anglicus per domi-
 num *Thomam Arundell* Episcopum *Cantu-*
ariensem fuit post mortem suam excommunicatus,
 & postea per Doctorem in sacra Theologia *Oxonia*,
 sci: Magistrum *Ricardum Flemmyng* Eboracensis
 Dioceseos & nunc Episcopum *Lincolniensem* fuit ex-
 humatus, & ossa ejus combusta, & cineres ejus in
 aqua juxta *Lytyrwort* projecte fuerunt ex mandato
 Pape

Pape Martini V. Et iste *Wycleff* fuit paralyticus per duos annos ante mortem suam, & Anno Domini 1384 obiit in die sabbati in die Sancti *Sylvestri* in vigilia *Circumcisionis* Domini, & in eodem Anno sc. in die sanctorum *Innocentium* audiens missam in Ecclesia sua de *Lyttirwort* circa elevationem Sacramenti Altaris decidit percussus magna paralysi & specialiter in lingua, ita quod nec tunc, nec postea loqui potuit usque ad mortem suam. In introitu autem sui in Ecclesiam suam loquebatur, sed sic ut percussus paralysi in eadem die loqui non potuit, nec unquam postea loquebatur. Hæc dixit mihi Dominus *Joannes Horn* sacerdos octogenarius qui fuit sacerdos parochialis cum *Wichff* per duos annos usque ad diem mortis *Wichff*, & mihi juravit sic dicendo ; sicut respondebo coram Deo, novi ista fuisse vera, & quia vidi testimonium perhibui.

*Hoc ille dixit mihi doctori
Galco-igno Anno Do-
mini 1441°.*



Nº. XIX.

Why poor Priests have no Benefice.

Some causes menen some pore Priestes to MS. C.C.C. receive not Benefices. The First for ^{in Cambridge} Dread of Symony; the Second for Dread O. 161, 48. of mispending por Mens Goods; the Third for Dread of letting of better Occupation that is more light or easy, more certaine and more profitable on every Side. For if Men should come to Benefices by Gift of Prelates there is Dread of Symony. For commonly they taken the first Fruits or other Pensions, or holden Curates in Office in their Courts or Chapels or other vain Offices

Offices for the Priests Life taught and ensamp-
led of CHA: 137 and his Apostles. So that com-
 monly such Benefices comen not freely as CHA: 137
 commandeth but rather for worldly Winning of
 Flattering or Paising and Thank of mighty Men
 and Lords, and not for Ableness of Kunning of
 God's Law, and true Preching of the Gospel
 and Ensamle of holy Life, and therefore com-
 monly these Prelates and Receivers ben fouled
 with Symony that is cursed Heresie as God's
 Law and Man's Law techen openly, and many
 Saints and greates Marbelle it is so now that sth
 St. Gregory seith in plain Law of the Church
 and other Books that such Men as desiren Bene-
 fices, sholden not have them, but Men that seen
 them for Dread of Unableness of themselves and
 great Charge as did Moyse, Jerom, Austen, Gre-
 gory and holy Saints. And now who can take
 renne to Rome, and bear Gold out of the Lond,
 and pay it for dead Lead, and a little Writing,
 and scribe and plead and curle for Tithes and other
 temporal Profits that ben cleped with Antichrist's
 Clerks Rights of Holy Church shall have great
 Benefices of Cure of many Thousand Soules tho'
 he be unable of kunning of Holy Writte, nor
 in Will to teche and preche to his Sujets but of
 cursed Life, and wicked Ensamle of Pryde, of
 Cobetise, Glotony, Leachery and other great
 Sins. But if there be any simple Man that des-
 reth to live well, and teche truly God's Law,
 and despise Pryde and other Sins, both of Pre-
 lates and other Men, he shall ben holden an Hy-
 pocrite, a New Teacher, an Heretick, and not
 suffered to come to any Benefice. But if in any
 little poze Place to live a poze Life, he shall be so
 pursued and standyed that he shall be put out by
 Miles, Cauteles, Frauds and worldly Usolence,
 and imprisonen, disgraced or hent if Antichrist's
 Clerks may for any Gold and cursed Fellings.
 And if Lords sholden present Clerks to Benefi-
 ces,

ces, they wolen have commonly Gold in great
 Quantitp, and holden these Curates in their
 worldly Office, and suffer the Wolves of
 Hell to stranglen Mens Souls, so that they
 have much Gold, and their Office don for
 nought, and their Chapels holden up for Glain-
 glorp of Hypocrisy, and yet they wolen not
 present a Clerk able of Kunning of God's
 Law, and good Life and holy Ensample to
 the People, but a Kitchen Clerk, or a Penny
 Clerk, or wise in building of Castles, or world-
 ly Doing, tho he kunne not reade well his Sau-
 ter, and knoweth not the Commandments of
 God, ne Sacraments of holy Church. And
 yet some Lords to colouren their Spynony wole
 not take for themselves, but kenerchiefs for the
 Lady, or a Paltrap or a Tun of Wine. And
 when some Lords wolden present a good Man
 and able for Love of God and Christen
 Souls, then some Ladies ben Means to have
 a Dancer, a Tripper on Capits, or Hunter or
 Hawker, or a wild Player of Summers Ga-
 menes, for flattering and Gifts going be-
 twixe, and if it be for dancing in Bed so much
 the worse. And thus it semeth that both Pre-
 lates and Lords commonly maken a cursed
 Antichrist, and a quick fend to be Master of
 CHRIST's People, for to leaden to Hell to Sa-
 thanas their Master; and suffer not CHRIST's
 Disciples to teche CHRIST's Gospel to his
 Children for to save their Souls. And so they
 travellen to exile CHRIST and his Law out
 of his heritage, that is Christen Souls that he
 bought not with rotten Gold ne Silver, but
 with his precious heart Blood that he shed on
 the Cross by most brenning Charity. But in
 this presenting of evil Curates, and holding
 of Curates in worldly Office letting them fro
 their ghostly Cure, ben three Degrees of Trai-
 tery agens God and his People. The first
 is

is in Prelates and Lords that thus holden Curates in their worldly Office; for they have their high States in the Church and Lordships, for to purvey true Curates to the People, and to meynkene them in God's Law, and punish them if they failen in their ghostly Cure, and by this they holden their Lordships of God. Then if they maken evil Curates, and holden them in their worldly Office, and letten them to lead God's People the rightfull Way to Heaven, but helpen them and strengthen them to lead the People to Hellward, by Withdrawing of God's Word, and by evil Example geving, they ben weimward Traytors to God and his People, and Vicars and Procurators of Sathanas. Yet mere Traiterie is in false Curates that geveyn Mede or hire, to comen into such worldly Offices, for to spare their Wyck and leie it in Tresure, and to gett Lordship and Maintenance against Ordinances, that they daren not clemen them to Residence, and save their Soules, but couehen in Lords Courts and Justis and Sale of their Flesh for to gett mo fatte Benefices, and purpoken not spedy to do their ghostly Office. Woe is to the Lords that ben lead with such cursed Hereticks, Antichrists, Traytors of God and his People, namely Traytors to Lords themselves; where Lords mighten not find in all their Lordship true worldly Men to rule their household and worldly Offices, but if they taken therto Curates that ben openly false Traitors to God and his People: Where Lords ben so blinded that they perceiven not that such Traitors that openly ben false to God, that they wolen much moze ben false to them. But the most Traiterie is in false Confessours that shulden by their Office warne Prelates and Lords of this great Peril, and Clerks also that they holden none such

Curates

Curates in their worldly Offices, for they don not this lest they lesen Lordship and Friendship and Gifts, and Welfare of their sinking Bellp, and so they sellen Chyristen Soules to Sathanas for to have Likings of their sinking Bellp and maken Prelates and Lords and Curates to live in Sin, and Traiterp agensst God and his People, and so agensst the Hirc that Lords geven their Confessours they deceiven them in their Soules health, and mepntenen them in cursed Traiterp of God and his People; and thus almost all the World goeth to Hell for this curled Symonp, and falle Confessours. For commonly Prelates, Lords and Curates ben enbenymmed with this heresse of Symonp and never don verp Repentance and Satisfaction therese. For when they have a fat Benefice geten by Symonp they forsaken it not as they ben bounden by their own Law, but wittingly usen forth that Symonp, and liven in Riot, Covetise, Pryde and don not their Office neither in good Ensample ne in true Teching. And thus Antichyrist's Clerks Enemies of Chyrist and his People by flouery and flatteringe and selfp Love, gedying to them leading of the People, and forbare true Pryests to teche them God's Law, and therese the Blind leadech the Blind, and both Parts runnen into Sin, and full many to Hell, and it is huge Wlonder that God of his Righteousnes destroyeth not the Houses of Prelates and Lords and Curates as Sodom and Gomor for this heresse, Exortions and other Cursednesses that they haunten. And for Wread of this Sin and many mo, some pooz Wretches receivd no Benefices in this World.

Cap. 2. Yet tho' pooz Pryests mighten freely getten Presentation of Lords to have Benefices with Cure of Soules they dyeden of mispendyng of pooz Mens Goodys. And this is more Wread

* concerning **Dread** then the **flēt** * **anemptis** their **own** **Persons**. **Foꝛ** **Priests** **owen** to **holde** them **paide** **with** **food** and **hiling**, and as **St. Paul** **teche** **eth**; and if they **have** **more** it is **poꝛ** **Men** **Good** as their **own** **Law**, and **Jerom** and **Goꝝs** **Law** **seyn**, and they **ben** **Keepers** thereof and **Procuroours** of **poꝛ** **Men**. **But** **foꝛ** **Institution** and **Induction** he shall **give** **much** of this **Good** that is **poꝛ** **Men** to **Bishops** **Officers** **Archdeacons** and **Officials** that **ben** **too** **rich**, and **not** **freely** **comen** thereof. **And** **when** **Bishops** and their **Officers** **comen** and **seynen** to **visit** the' they **nourishen** **men** in **open** **Sin** **foꝛ** **amurall** **flēt**, and **don** **not** their **Office** **but** **sell** **en** **Souls** to **Sathanas** **foꝛ** **Money**, **wretched** **Curates** **ben** **neded** to **feasten** them **richly**, and **gebe** **Procureacy** and * **Synage**, **yea** **against** **Goꝝs** **Law** and **Man's** and **Reason**, and **against** their **Conscience**, and **also** they **shullen** **not** **be** **suffered** to **teche** **truly** **Goꝝs** **Law** in their **own** **Sujets**, and **warn** them of **false** **Prophets** **who** **dereiben** them **both** in **Belief** and **Teching** and **good** **Life**, and **earthly** **Goods**, as **CHRIST** **doth** in the **Gospel**, and **command** **eth** **Curates** to **do** the **same** **in** **Pain** of their **Damnation**. (**foꝛ** **then** they **musten** **crie** to the **People** the **great** **Sins** of **Prelates**, and **other** **new** **seyned** **Religious**, as **Goꝝ** **bid** **eth**) **but** they **denen** that **such** **†** **lad** **stepp** **hings** of **Sin** is **Envy**, **flandering** of **Prelates**, and **destroying** of **Holy** **Church**. **And** they **shullen** **not** **be** **suffered** to **do** **sharp** **Execution** of **Goꝝs** **Law** **against** their **Sujets** **ben** they **never** **so** **openly** **curled** of **Goꝝ** and **flander** of **Chyistian** **Religion**, if the **high** **Clerks** of **Antichyrist** **have** **Gifts** and **Pensions** **by** **Year** to **suffer** **curled** **Men** in **open** * **Abowtrie** and **other** **Sins**. **Foꝛ** **when** they **ben** **fallly** **amended** **by** **Officials** and **Deans** **no** **man** **be** **hardy** to **waken** them **out** of their **Lusts** of **Sin**, **foꝛ** **that** **shulde**

* Synodals

† serious

* Adultery

shulde destroy Jurisdiction, and winning of
 Prelates, and their cursed Extortion is cleped
 by Hypocrites the great Mins of Antichristis.
 But hereby they maken large Kitchens, holden
 fast, hoxe and pounds, and Hawks and
 Strumpets gaily arraied, and sufferen pooz
 Men to starve for Mischiefe, and yet sufferen
 and conspiren them to go the broad Way to
 Hell. Also many times their Patrons, and
 other Getters of Country and idle * Shavel-
 dours willen look to be feasted of such Curates,
 and else maken them lese that little Thing
 that they and pooz Men shullen live by. So
 that they shullen not spend the * Wynges and
 Offerings after good Conscience and God's
 Law, but wast them on such mighty and rich
 Men and idle, and else for Travelle, Cost and
 Enniry and despising that they shullen suffer,
 and on the other side for Dread of Conscience
 them is better to forsake all than to hold it
 forth. Also eche good Day commonly these
 small Curates shullen have Letters fro their
 Ordinaries to summon, and to curse pooz Men
 for nought, but for Coveris of Antichrist's
 Clerks, and but if they not summonen and
 cursen them tho' they know no cause why
 anemptis God's Law, they shullen ben hur-
 led and summoned fro Day to Day, fro far
 Place to farther, or cursed or lese their Bene-
 fits or Profits thereof. For else as Prelates
 seynen they by their Rebelty shulden soon de-
 stroy Prelates Jurisdiction, Power, and Win-
 ning. Also, when pooz Priests first help of
 Life and debout in their Prayers ben benefi-
 red, but if they ben not worldly and busy a-
 bout the World to make great Feasts to rich
 Persons and Bishops and rich Men, and costly
 and gaily arraied and their State akerh, by
 false doom of the World they shullen be hated
 and † hagned on as Hounds, and ech Man rede

* Shavers

* Tishes

† hated.

to

* impaire to * peire them in Name, and worldly Goods, and so many curled Decetts hath Antichrist brought up by his worldly Clerks to make Curates to mispende poo? Mens Goods, and not trulpy do their Office, or else to forsaken all, and let Antichrists Clerks as Lords of this World, pea moze cruelly than other Tyrants rob the poo? People by sepned Censures, and teche the fends † Loze both by open Preeching and Ensample of their curled Life. Also, if such Curates ben stirred to gone learn God's Law, and teche their Parishens the Gospel, commonly they shullen get no leaue of Bishops but for Gold; and when they shullen most profit in their Learning, then shullen they be clepid home at the Prelates Will. And if they shullen have any high Sacraments, or Points of the high Prelates, commonly they shulle buy them with poo? Mens Goods, with Hook or with Crook, and so there is full great Peril of evil spending of these Goods, both agens high Prelates, anemptis rich Men of Country, as Patrons, Parsons and other Getters of Country, and their own Kyn, for Fame of the World, and for Shame, and evil * Deming of Men. And certes it is great Wonder that God suffreth so long this Sin unpunished openly; namelp of Prelates Courts that ben Dens of Thieves, and Larders of Hell: And so of their Officers that ben solil in Malice and Cobettise, and of Lords and mighty Men that shulden destroy this Wrong and other, and meynenen Truth and God's Servants, and now meynenen Antichrist's Fallness and his Clerks for Part of the Winning. And how simple Priests † durren take such Benefices? But if they were mighty of Cunning and good Life, and hearty to agensond these Wrongs, and mo that we may now touch for the Multitude of them, and solil colouring by Hypocrisie.

—But

—But certes God suffreth such hypocrites and Tyrants to have Name of Prelates for great Sins of the People and Unworthines thereof, that eche Part lead other to Hell by Blindness of the frnd. And this is a Thousand fold moze Vengeance than if God destroy bodily both Parts, and all their Goods, and Earth therewith, as he did by Sodom and Gomor. For the longer that they liven thus in Sin the greater Pains shullen they have in Hell, * but if they amenden them. And this Dread and many mo, maken some pooe Priests to receiven none Benefices.

* unless

Cap. 3. But yet tho' pooe Priests mighten have freely Presentation of Lords and ben holpen by mepntening of Kings, and help of good Commons fro Extortions of Prelates and ether mispending of these Goods that is full hard in this reigning of Antichrist's Clerks: Yet they dreden soze that by singular Cure ordained of sinful Men they shulden be letted fro better Occupation, and fro moze Profit of holy Church. And this is the most Dread of all as anemtis their Persons; for they have Cure and Charge at the full of God to help their Brethren to Heavenward, both by Teaching, Praying, and Ensample geving. And it seemeth that they shullen most easly fullfill this by general Cure of Charity as did CHRIST and his Apostles, tho' they binden them not to one singular Place as a tyed Dog. And by this they most likerly save themselves, and helpe their Brethren: For now they ben free to flee fro one City to another, when they ben pursued of Antichrist's Clerks, as bidden CHRIST in the Gospel. Also now they may best without challenging of Men go and dwell among the People where they shullen most profit, and in convenient time come and go after stirring of the Holy Ghost, and not be bounden by unfull

Mens Jurisdiction fro the better doing. Also
 now they luen **CHRIST** and his **Apostles** near,
 in thus taking **Alms** wilfullp and freely of
 the **People** that they techen, than in taking
Dynes and **Offerings** by **Customs** that unfull
Men ordeynen, and usen now in the **Time** of
Grace. Also this is moze modest in both
Sides as they understonden by **CHRIST's**
Life, and his **Apostles**: For thus the **People**
 gebeth them **Alms** moze wilfullp and devoutly,
 and they taken it moze mekely, and ben moze
 busy to lerne, kepe and teche **God's Law**,
 and so it is the better for both **Sides**. Also by
 this **Manner** might and shulde the **People** geve
 freely their **Alms** to true **Priests** that truly
 kepen their **Order** and freely and openly
 taughten the **Gospel**, and withdrawen fro wicked
Priests, and not to be conscreped to pay
 their **Tithes** and **Offerings** to open curled
Men, and not meynene them in their open Cur-
 sedness. And thus shulde **Synonp**, **Covetise**
 and **Idleness** of worldly **Clerks** be laid down,
 and **Holiness** and true **Teching** and **Knowing**
 of **God's Law** be brought in both in **Clerks**
 and * lewidy **Men**: Also thus shulde striving,
 pleading and cursing for **Dynes** and **Offerings**,
 and hate and **Discord** among **Priests** and
 lewidy **Men** be ended, and **Unity**, **Peace** and
Charity meynen'd and kept: Also thele
Benefices by this **Course** that **Men** usen now
 byngeth in **Worldliness** and needles **Business**
 about worldly **Offices** that **CHRIST** and his
Apostles wolden never taken upon them, and
 yet they weren moze mighty, moze witty, and
 moze bynning in **Charity** to **God** and to the
People both to live the best **Manner** in them-
 selves, and to teche other **Men**. Also **Covetise**
 and worldly **Shikerness** of **Clerks**, and **Occasi-**
on of **Covetise** and **Worldliness** of the **People**
 shulden be done away, and **CHRIST's Poverty**
 and

* ignorant
 or lay.

and his Apostles, by Ensample of poor Life of Clerks, and trust in God, and desiring of heavenly Bliss shulde regne in Christen People. Also then shulde Priests study holy Writ, and be debout in their Papers, and not be taried with new Offices as new Songs, and mo Sacraments than CHRIST used and his Apostles that taughten us all Truth and spedly saving of Christen People. Also mocht Blaspheym of Prelates and other Men of sepned Obedience, and nedles Swearings made to worldly Prelates shulden then cessen, and sovereyn Obedience to God and his Law, and eschewing of nedlesse Othes shulde regne among Christen Men. Also then shulde Men eschew commonly all the Vices laid befoze in the first Chapter and second, and many Thousand mo, and live in Clennels and Sikerneles of Conscience. Also then shulde Priests be busy to seke God's Worshyp and saving of Mens Soules, and not their own worldly Glozp and Winning of worldly Writ. Also then shulden Priests live like to an Angel, as they ben Angels of Offices, where they liven now as Swine in fleshy Lusts, and turnen agen to their former Sins as hounds to their spuing, for abundance of worldly Goods, and Idleness in their gostly Office, and overmuch Business about this wretched Life. For these Dreads and many Thousand mo, and for to be mo like to CHRIST's Life and his Apostles, and for to profit mo to their own Soules and other Mens, some poor Priests thynken with God to travaile about where they shulden most profiten, by Evidence that God geveth them, the while that they have Time and little bodily Strength and Youth. Nethless they damnen not Curates that don well their Office, so that they keepen Liberty of the Gospel, and dwellen where they shullen most profite, and that they techen truly and stably God's Law

* Deceits agenst false Prophets, and cursed Fends * Lymes.
 CHRIST for his endles Mercy help his Priests
 and common People to beware of Antichrist's
 Deceits, and go even the right Way to Hea-
 ven, Amen, Jesu, for thy endles Charity.



Nº XX.

A. D. 1394. *Conclusiones LOLLARDORUM in quodam
 libello porrecta pleno Parlamento Regis An-
 glia, regnante illustrissimo Principe Richardo
 IIº, Anno ejus circiter XVIIIº.*

*E codice
 MS. in Bibl.
 Cotton. sub
 effigie Cleo-
 patrae [E.2.]
 f. 210. a.*

Prima Conclusio est, quod quando Ecclesia
Anglia incepit delirare in temporalitate se-
 cundum novercam suam magnam Ecclesiam Ro-
 manam, & Ecclesiae fuerant auctorizatae per appro-
 priationem diversis locis, fides, spes, charitas ince-
 perunt fugere de Ecclesia nostra; quia superbia cum
 sua dolorosa geneologia mortalium peccatorum
 vendicabat hoc titulo veritatis. Ista Conclusio est
 generalis & probata per experientiam, consuetudi-
 nem ac manerium sive modum sicut postea audietis.

II.

Secunda Conclusio, quod nostrum usuale Sacer-
 dotium quod incepit in *Roma*, fictum potestate An-
 gelis altiori non est istud Sacerdotium quod Chris-
 tus ordinavit suis Apostolis. Conclusio ista proba-
 tur, quia Sacerdotium Romanum factum est cum
 signis, ritibus & pontificalibus benedictionibus
 modicae virtutis, nullibi exemplatis in sacra scrip-
 tura; quia Ordinale Episcopi & Novum Testa-
 mentum modicum concordant, & nos nescimus
 videre quod Spiritus Sanctus propter aliqua talia
 signa confert aliquod donum, quia ipse & omnia
 nobilia dona sua non possunt stare cum mortali pec-
 cato in nullâ personâ. Corelarium hujusmodi con-
 clusionis est, quod est dolorosum interludium li-
 quibus

minibus sapientibus, videre Episcopos ludere cum spiritu sancto in collatione suorum ordinum; quia ipsi dant coronas in characteribus loco alborum corvorum, & hæc liberata est Antichristi introducta in sanctam Ecclesiam ad colorandum ociositatem.

Tertia conclusio, quod lex continentiae injuncta Sacerdotio, quæ in præjudicium mulierum prius fuit ordinata, inducit Sodomiam in totam sanctam Ecclesiam; sed nos excusamus nos per Bibliam, quia suspectum decretum dicit quod non nominabimus illud. Ratio & Experientia probant istam conclusionem; Ratio, quia delicata cibaria virorum Ecclesiasticorum volunt habere naturalem purgationem vel peiorem. Experientia, quia secreta probatio talium hominum est, quod delectantur in mulieribus, & cum tu probaveris talem hominem, nota eum bene; quia ipse unus ex illis est. Corelarium istius est, privatæ Religiones & inceptores siue origo istius peccati essent maxime digni annullari, sed Deus de potentiâ suâ super peccatum occultum in Ecclesiâ suâ immittit apertam vindictam.

Quarta Conclusio, quod fictum miraculum Sacramenti Panis, inducit omnes homines, nisi sunt pauci in ydolatriam; quia ipsi putant quod corpus Christi quod nunquam est extra cælum, virtute verborum Sacerdotis, includeretur essentialiter in parvo pane quem ipsi ostendunt populo: Sed vellet Deus quod ipsi vellent credere, quod

* DOCTOR EVANGELICUS dicit in suo TRI- * Jo. Wic-
ALOGO, quod panis Altaris est accidentaliter cor-
pus Christi, quia nos supponimus quod per istum
modum potest quilibet fidelis homo & mulier in
Dei lege facere Sacramentum istius panis sine ali-
quo tali miraculo. Corelarium concludens est, quod
licet corpus Christi sit doratum sempiterno gau-
dio, servitium de corpore Christi factum per fra-
trem Thomam non verum est, sed pictum, plenum
falsis miraculis: Nec est mirum, quia Frater Tho-
mas illo tempore tenens cum Papâ voluisset fecisse
miraculum de ovo galinæ; & nos cognoscimus

bene, quod quodlibet mendacium apertè prædicatum, vertit ad dedecus illius qui semper verax est & sine aliquo defectu.

- V. *Quinta* Conclusio, quod Exorcismi, & benedictiones factæ super Vinum, Panem, Aquam & Oleum, Sal, Ceram & Incensum, Lapidem Altaris & Ecclesiæ Muros, super Vestimentum, Mitram, Crucem & Baculos peregrinorum sunt vera practica necromantiæ potius quam sacræ Theologiæ. Ista Conclusio probatur sic; quia per tales Exorcismos creaturæ honorantur esse altioris virtutis quam sunt in natura sua propriâ; & nos non videmus aliquid mutationis in aliquâ creaturâ quæ est sic exercitata, nisi per falsam fidem quod est principale artis Diabolicæ. Corelarium, quod si liber exorcisandi aquam benedictam lectus bene in Ecclesia esset, totus fidelis; nos cogitamus veraciter, quod aqua benedicta usitata in sacrâ Ecclesiâ, foret optima medicina pro omnimodis languoribus, videlicet *Syzy*, cuius contrarium indes experimur.

- VI. *Sexta* Conclusio, quod Rex & Episcopus in unâ personâ; Prælatus & Judex in temporalibus causis; Curatus & Officialis in mundiali officio facit quodlibet regnum extra bonum regimen. Ista Conclusio apertè ostenditur; quia temporale & spirituale sunt duæ partes totius Ecclesiæ Sanctæ, & ideo iste qui posuit se ad unum non intromittat se de alio, & *nemo potest duobus Dominis servire*, &c. Videtur quod hermaphroditus vel ambidexter essent bona nomina pro talibus hominibus duplicis status. Corelarium est, quod ideo nos Procuratores Dei in ista causa prosequimur erga Parlamentum, quod omnimodi Curati tam superiores quam inferiores sint plene excusati, & occupent se omni curâ suâ & nullâ aliâ.

- VII. *Septima* Conclusio, quod spirituales orationes pro animabus mortuorum factæ in Ecclesiâ nostrâ, præferentes unum per nomen antequam alium, est falsum fundamentum eleemosynæ, super quod omnes domus eleemosynarum *Anglia* nequiter sunt fundatæ.

æ. Ista Conclusio probatur per duas rationes; una est, quod oratio meritoria & alicujus valoris deberet esse opus procedens ab alia charitate; & perfecta charitas excipit nullam personam, quia *diliges proximum tuum sicut teipsum*. Quapropter apparet nobis quod donum boni temporalis collatum Sacerdotibus, & eleemosinarum domibus est principale consilium spiritualis orationis, quæ non est longè à Simoniâ. Alia enim ratio est, quia spiritualis oratio facta pro hominibus damnatis ad sempiternam penam, est Deo multum displicens, & quamvis sit dubium, verisimile est fidelis populo Christiano, quod fundatores eleemosynarum domus, propter suam venenosam dotationem sunt pro majori parte pertransiti latam viam. Corelarium est, oratio valoris procedens ex charitate perfecta amplexaret in generali omnes quos Deus vellet habere salvatos, & dimitteret illam usitatam mercandisam pro spiritualibus orationibus factam mendicantibus possessionatis, & aliis Sacerdotibus conducticiis, † qui sunt populo magni operis toti regno manutentus in ociositate; quia fuit probatum in uno libro quem Rex habuit quod centum Domus eleemosinarum sufficiunt toti regno, & ex hoc proveniret majus incrementum possibile temporali parti.

Octava Conclusio, quod peregrinationes, orationes, & oblationes factæ cæcis Crucibus sive Rodis & furdis ymaginibus de ligno & lapide, sunt prope consanguineæ ad ydolatriam, & longe ab eleemosinâ: Et quamvis ista inhibita & imaginaria sint liber erroris populo laicali adhuc ymago usualis de Trinitate est maxime abhominabilis. Istam Conclusionem Deus apertè ostendit, præcipiens eleemosynam fieri homini indigenti: quia ipsi sunt

VIII.

† So it is in *Spelman*, but it seems to be miswritten. Fox thus translates this Part of the Sentence: *Which otherwise were strong enough to work, and to serve the whole Realm, and maintaineth the same in Idleness to the great Charge of the Realm*, Vol. I. p. 663. c. 1. ed. 1632,

ymago Dei in maiori similitudine quam lignum vel lapis; quia Deus non dixit faciamus lignum vel lapidem ad ymaginem & similitudinem nostram, sed hominem; quia supremus honor quem Clerici nominant *latrariam* pertinet ad Deitatem solum; & inferior honor quem Clerici vocant *duliam* pertinet ad hominem & angelum, & ad nullam aliam inferiorem creaturam. Corelarium est quod servitium de Cruce factum bis quolibet Anno in nostra Ecclesia est plenum ydolatria, quia si illi clavi & lancea deberent ita altè honorari, tunc essent *latria Juda*, si quis possèt habere, * veræ reliquiæ. Sed rogamus te pègrinum ad narrandum nobis, quando tu offers ossibus Sanctorum in scrinio positis in aliquo loco, utrum tu relevas Sanctum qui est in gaudio, vel illud pauperum eleemosinæ domicilium quod est ita bene dotatum, ob quod homines sunt Canonizati Deus scit quomodo, & ad loquendum magis planè, fidelis Christianus supponit, quod puncta illius nobilis hominis, quem homines vocant Sanctum *Thomam* non fuerunt causa martyrii.

* valde bone

IX.

Nona Conclusio, quod auricularis confessio quæ dicitur tam necessaria ad salvationem hominis cum facta potestate absolutionis, exaltat superbiam Sacerdotum, & dat illis opportunitatem secretarum sermonationum quas nos nolumus dicere, quia Domini & Domine attestantur quod pro timore confessionum suorum non audent dicere veritatem, & in tempore confessionis est opportunum tempus pro cationis (id est) *of Mowng* & aliarum secretarum conventionum ad peccata mortalia. Ipsi dicunt quod sunt Commissarii Dei ad iudicandum de omni peccato; ad perdonandum & mundandum quemcunque eis placuerint. Dicunt quod habent claves Cæli & Inferni, & possunt excommunicare & benedicere, ligare & solvere ad voluntatem eorum, in tantum, quod pro * tussello vel xii denariis volunt vendere benedictionem Cæli per Cartam & clausulam de warrantia sigillatâ Sigillo communi. Ista Conclusio sic est in usu quod non indiget

indiget probatione aliqua. Corelarium est quod Papa Romanus qui fingitur altus Thesaurarius totius Ecclesiæ, habens illud dignum jocale passionis Christi in custodiâ, cum meritis omnium Sanctorum in Cœlo, per quod dat fictam indulgentiam à pœna & culpa, est * corelarius scriptus; maximè extra charitatem ex quo potest liberare omnes prisionarios existentes in inferno ad voluntatem suam, & ipsos facere nunquam venire ibidem. Sed sic quilibet fidelis Christianus potest benè videre, quod multa secreta falsitas abscondita est in Ecclesiâ nostrâ.

Decima Conclusio, quod homicidium per bellum vel prætersam legem Justitiæ pro temporali causâ * sine spiritali revelatione, est expresse contrarium Novo Testamento, quod quidem est lex gratiæ & plena misericordiarum. Ista Conclusio est apertè probata per exempla prædicationis Christi hic in terra, qui maximè docuit hominem ad diligendum inimicos, & ad miserandum eis, & non ad occidendum eos. Ratio est hæc, quod pro majori parte, ubi homines pugnant, post primum ictum charitas rumpitur; & quisquis moritur extra charitatem vadit rectam viam ad infernum. Et ultra hoc nos bene cognoscimus, quod nullus clericus scit liberare per scripturam, vel per rationem legitimam punitionem mortis pro uno peccato mortali & non pro alio; sed lex misericordiæ quæ est Novum Testamentum inhibet omnimodum homicidium, nam in Evangelio dictum est antiquis *Non occides*. Corelarium est, quod sane est expoliatio pauperis populi quando Domini adquirunt indulgentias à penâ & culpâ illis qui juvant exercitum eorum ad interficiendum populum Christianum in longinquis terris pro temporali lucro, sicut & nos vidimus milites qui currunt ad ethnicos (*id est*) in toto Pethenes ad quærendum eis nomen in occisione hominum multo magis malos merentur grates de Rege pacis, quia per humilitatem & patientiam nostram fides fuit multiplicata, & pugnatore ac interfectores Christus Jesus odit ac minatur, dicens, *Qui gladio percutit, gladio peribit*. Un-

X.

* sive

XI.

Undecima Conclusio, quod votum continentiae factum in nostrâ Ecclesiâ per mulieres quæ sunt fragiles & imperfectæ in naturâ, est causa inductionis maximorum horribilium peccatorum possibilium humanæ naturæ; quia licet interfectio puerorum antequam baptizentur, & abortivorum, & destructio naturæ per medicinam sint turpia peccata, adhuc commixtio cum seipsis vel irrationalibus bestiis, vel creaturâ non habente vitam tali transcendit indignitate ut puniantur pœnis inferni. Corelarium est, quod viduæ & tales quæ accipiunt Mantellum & Annulum delicatè pastæ, vellemus quod essent desponsatæ, quia nescimus eas excusare à privatis peccatis.

XII.

Duodecima Conclusio, quod multitudo artium non necessariarum usitatarum in nostro regno nutrit multum peccatum in Vastæ curiositate & inter Disguising. Illud ostendit ex parte Experientia & Ratio, quia natura cum paucis artibus sufficit ad necessitatem hominis. * Corelarium est, quod ex quo Sanctus Paulus dicit, *Habentes victum & vestitum hiis contenti simus*; videtur nobis quod aurifabri & armatores, & omnimodæ artes non necessariae homini secundum Apostolum destruerentur pro incremento virtutis, quia licet istæ duæ artes nominatæ erant multum necessariae in antiquâ lege, Novum Testamentum evacuat istas & multas alias.

* Hoc Corelarium de est in Ex.

Hæc est nostra ambassata, quam Christus præcepit nobis prosequi isto tempore maxime acceptabili pro multis causis. Et quamvis istæ materiæ sint his breviter notatæ sunt tamen largiùs declarata in alio libro, & multæ aliæ plures totaliter in nostro proprio langagio, quas vellemus ut essent communes toti populo Christiano. Rogamus Deum de maxima sua bonitate, quod reformet nostram Ecclesiam totaliter extra juncturam ac perfectionem sui primi initii.

Versus

Versus sequentes prædictas Conclusiones.

Plangunt *Anglorum* gentes crimen Sodomorum,
Paulus fert horum sunt ydola causa malorum.
 Surgunt ingrati grexitæ Simone nati,
 Nomine prælati hoc defendere parati.
 Qui Reges estis populis, quicumque præstis,
 Qualiter his gestis gladios prohibere potestis.



Nº. XXI.

Testimonium Universitatis Oxoniensis de Doctrina & vita JOANNIS WICLEFF.

UNIVERSIS Sanctæ Matris Ecclesiæ filiis, ad quos præsentis literæ pervenerint, Cancellarius Universitatis Oxoniensis, Cæterisque Magistrorum unanimis, *Salutem in Domino sempiternam.* Quia strenuorum facta, proborum laudes & merita perpetuo non concedet silentio prætermitti, sed ut ipsa relatione continua in sui testimonium, & alienum exemplum fama veriloquæ prædicet in remotis: Quia etiam sagax humanæ naturæ discretio hominum crudelitate pensatâ contra blasphemantes alternos insultus, hunc modum referendi, & hunc clypeum defensionis instituit, ut, cum vocale testimonium ubique adesse non potest, suppleat calamus per scripturam; hinc est, quod specialis benevolentiæ animus, ac teneritatis curam super Universitatis nostræ quondam filio *Joanne Wicleff*, sacræ Theologiæ professore secundum morum suorum exigentiam possidentes, corde, voce, & scripturâ, suas conditiones in vita laudabiles fuisse attestatur. Cujus morum honestatem, sententiarum profunditatem, & redolentis famæ suavitatem ad communem fidelium notitiam, eò ferven-

serventius cupimus pervenire, quo suæ converſationis maturitas, ac laborum aſſiduitas, ad DEI laudem, proximorum ſalutem, Eccleſiæque profeſtum evidentiùs tendere dignoſcatur. Vobis igitur patefacimus per præſentes, quod ejus converſatio ab annis teneris in tempus ſui obitus continuata, ſic præclara exitit & honeſta, ut nunquam de ipſo irretitio vel ſuſpicionis ſiniſtræ ac infamiæ nota reſperſa fuerat, ſed in reſpondendo, legendo, prædicando, determinando, laudabiliter ſe habuit, velut fidei fortis athleta ſingulos mendicitate ſpontanea Chriſti Religionem blaſphemantes, ſacræ Scripturæ ſententiis catholice expugnavit. Nec fuerat prædictus Doctör pro hæretica pravitate convictus, aut per noſtros Prælatos poſt ejus humationem traditus incendiis. Abſit enim, quod noſtri Prælati tantæ probitatis virum pro hæretico condemnäſſent, qui in Logicalibus, Philoſophicis, & Theologicis ac Moralibus, & ſpeculativis, inter omnes noſtræ Univerſitatis, ut credimus, ſcripſerat ſine pari. Quæ omnium & ſingulorum notiæ, ad quorum manus præſentes literæ pervenerint, ut dicti Doctöris fama habeatur crebrior, producere delectamur. In cujus rei teſtimonium has literas noſtras teſtimoniales, ſigillo noſtro communi fecimus conſignari. Datum *Oxonie* in Domo noſtræ Congregationis V die menſis *Octobris*, Anno Domini MCCCCVI.



N°. XXII. Ad pag. 21.

In a †† little Book written soon after Dr. *A. D.* 1403
Wicliffe's Death by one of his Followers, a
 Friar Minorite is thus represented wheed-
 ling a Man out of his Money.

WE haben forlaken the Worlde, and in wo-
 libeth,
 In Penance and Poverte, and prech-
 eth the Puple,
 By Ensample of our Liff, Souls to helpen,
 And in Poverte preien for al our Parteneres
 That gyveth us any Good, God to honouren,
 Other Bel, other Book, or Byed to our Forde,
 Other Cattel, other Cloth, to coveren with our
 Bones:
 Moneye, other Moneye worth * here * mede is * * their
 in Heben : Reward.
 For we buldeth a Burrogh a byod and a large ;
 A Chirche and Chapitre, with Chambers alofte,
 With wyde Wyndowes ywrought, and Walles
 wel heye
 That more ben portreid, and paint, and pulched
 ful clene
 With gay glittering Glas, † glowyng as the † shynig
 Sunne.
 And mightestou amenden us with Moneye of thy
 owen,
 Thou chouldest knely bifoze CHRIST in compas
 of Gold,

†† Imprinted at London by Reynold Wolfe 1553. 4° with
 this Title, *Pierce the Ploughman's Creed.* See Mr. Hearn's
 Edit. of *William of Newburgh.* Vol. III. p. 770, 771, 772.

In the wyde Window westward wel neigh in the
Mydel,

And Saint Francis hymselfe shal folden the in his
Cope,

And present the to the Trinite, and praye for thy
Synnes.

The Same shal noblich ben wyten and wrought
for the * Pones

* Purpose

† read

And in Remembrance of the † pray there for ever.

Thus did the crafty Friars, to gain their own
Ends, sooth the Pride and Vanity of Men. And
how successful they were in so doing the same
Writer shews in a Description which he gives of
one of the Convents, of the Preaching Friars.

* aske

Than thought I to * sayne the first of this
four Myders,

† their

** I hasted

And pressed to the Preehoures to poven † her dailie

* Ich * highed to her Houle to herken of more,

And when I came to that Court I gaped aboute,

† such

* afterward

** thought

† earnestly

† Such a bld bold ybuld upon Erthe heichte,

Say I nought in certeyn * sythen a long Tyme

I * semed * upon that Hous, and † perne there-

on looked,

Whow the Pileres weren ypaint, and pulchur ful
clene,

And queyntly poven with curious Knottes,

With Wyndowes well ythought, wyde up alaste.

And thanne I entred in, and even forth wente,

* building

And al was walled that * wone, though it wold
were

With Posternes in pryete to passen when hem liste.

† used

* engraven

† look

Orchepardes and Erberes † eueled wel clene,

And a curious Cross craftly * entayled,

With Tabernacles pright to † roten al abouten ;

The Wris of a Ploughblond, of Penies so rounde

To aparaile that Wyler were pure Litel.

† Church

Than I munte me forth the † Wyndre to knowen,

And awayted a Wlon wonderly wel ybild,

** finely
carved.

With Arches on eberich half, and * bellyche

* poven

With

With Crochetes on Corners, with Knottes of
Gold.

Wyde Wyndowes wyrought, wyten ful
thikke,

Wynen with wypen Sheldes to wyen aboute,
With Wykes of Wychautes * ymedeled betwene, * mixed
No than twentie and two thyse ynounbryd.

Ther is non heraud that hath half swich a Rolle
Right as a † Rageman hath rekned hem newe.

† a Justice
to hear Com-
plaints

Tombed upon Tabernacles, tylde opon Lofte,
Housed in Hornes harde set abouten

Of armed alabaustre clad for the Stones,
Maad upon Marbel in many Manner wyse.

Knyghtes in their * Conilance clad for the Stones, * Arms

All it semed Seyntes ylatrede opon Erthe,

And lovely Ladies wyrought leven by her Sydes,

In many gay † Garnemens that weren gold beten: † Furnitures

Though the Tax of ten Here were trewely yga-
dered,

Polde it nought maken that House halfe as I
trowe.

Than came I to that Cloysre and gaped abouten,

* Whough it was pilered and peynt, and portrept * How
wel clene,

All † yhyled with Leed lowe to the Stones.

† covered
* square
Stone

And ypared with * poyntil ich Poynt after other

With Cundites of clene Tyn wlosed al aboute,

With Laboures of Latian lovelyche ygraithed,

I trowe the Baynage of the Broun in a gret
Shyre,

† Hold aparaile that Place, as Poynt tyl other † would not
Ende.

Than was the Chapitre House wyrought as a greet
Chirche,

Cornen and covered, and * queyntelyche entayled * quaintly

With † semliche † selure yseet on lofte,

†† handsome
Cieling

As a Parlement Hous ypeinted aboute.

Thanne * set's I in to traytoure and fond there * inquired
another,

An Halle for an hygh Kyng an Household to holden,
With

With bryde Bodes abouten ybeneded well clene,
 With Wyndowes of Glaas wrought as a
 Chirche.

* Law Than walked I ferrer, and went al abouten,
 And * leigh Halles ful heygh, and Houses ful
 Noble,

Chambres with Chymeneys, and Chapeles gaye,
 And Kychenes for an high Kyng in Castles to
 holden :

†† Dormi. And her † Doztoure † ydight with Dozes ful
 tory ready stronge,

Fermery and Fraitur, with Fele mo Houses,
 And al strong Stone Wal sterne upon heithe,

He closeth the Descrip- With gaye Garites and grete and ich Hole yglased,
 tion with a And other Houses ynowe to herberwe the Queen.
 good Remark And yet thise Bilderes wiln beggen a Wage ful
 on the Cove- of Whete

tousness of Of a pure poze Man, that may onethe Page
 the Friars. Half his Kent in a Yere, and half ben byhynde.






A
SUPPLEMENT
TO THE
HISTORY
Of the LIFE, &c. of
Dr. JOHN WICLIF.





Advertisement.

After the foregoing Papers were in the Press I received by the Favour of the Right Reverend Dr. Timothy Goodwin Lord Bishop of Kilmore in the Kingdom of Ireland, and Dr. Martin Fellow of Merton College in Oxford the Copies of several MSS. in the Bodleian Library, and the Library of Trinity College near Dublin. Which Papers coming too late to be used in their proper Places, and being unwilling the History should want that Light which I think they give to it, I have been forc'd to add this Supplement, in which I have rectified what I have before written, and made such Corrections and Additions as I thought necessary to make the History compleat.





ADDITIONS AND CORRECTIONS.



Reface p. vii. *add this marginal Note at the Bottom.* Mr. Nicholas Battely on his Perusal of the Deeds and Grants of Rents, Houses and Lands to the Hospital of *East-bridge* in the City of *Canterbury* has observed

‘ That when an *Hospital* or *Religious House* gain’d any Footing in any Land or Tenement, they wound themselves so intirely into the whole Possession at last, that they became *Proprietaries* in it. This *Hospital* had here, *says he*, at first a Lease for 25 Years in this Land assigned over to them: Before the Term of Years was half expired, they made themselves *Proprietaries* in it for ever. Also when Lands or Tenements have been given to an *Hospital* or *Religious House*, and the Donor hath reserved to himself or his Heirs some small yearly Rent, as 2 d. 6 d. 8 d. 12 d. 16 d. 2 s. 5 s. or the like; they never ceased till they had obtained a Release of that Rent. Of which there are several Instances in the forenamed Deeds or Grants in *Blean* and *Canterbury* made to this *Hospital*.’ *Lib. Hospitii de East-bridge MS.*

P. 36.

Page vii. *line ult. add after the Word foolish.*
De successi. Arch-Bishop Usher has shewn us that it was laid to
U statu Chris- the Charge of Bruno of Angiers and of Berengarius
ti. Ecclesi. of Tours that they did all they could to over-
 cap. 7. § 37. throw the Baptism of Infants, and denied that
 Baptism was profitable to them to their Sal-
 vation. But the learned Arch-Bishop observes that
 all that they seem to have denied was, ' That
 ' Baptism does not *ex opere operato*, or by the bare
 ' Administration of it, confer Grace and Salvation
 ' according to that of the Apostle, 1 Cor. iii. 7.
 ' Neither is he that planteth any thing, neither he
 ' that watereth; but GOD that giveth the Increase.'
 Page xix. *line 23.* add in a new Paragraph:

Thomæ Sprotti Chronica.

Tunc temporis [Anno 1377.] Joannes Wyckliff
duxit populum in errorem.

Page xxvi. add after the last Line.

Reflections upon Mr. Varillas his History of
 Heresy Book I. Tome I. as far as relates to English
 Matters, more especially those of Wickliff. Printed
 A. D. 1688.

It was his [Wickliff's] *great Esteem for the Holy*
Scriptures, of which his Translation still remains a
memorable Instance; his right Notion of the B. Eu-
charist; the Opposition he made to the encroaching
Mendicants in behalf of the secular Clergy, not to
mention his confess'd Excellencies in Polemick Divini-
ty and Philosophy, with a Strictness of Life which his
Acquaintance rever'd, which his Adversaries, amongst
all their Accusations, have never pretended to call in
question, and which engaged in his Favour the major
Part of the University where he lived, and particular-
ly the Chancellor and both the Proctors of the Year

Apologie for 1382.——— *The Diligent Dr. James may be con-*
 John Wickliff, *sulted by the curious*——— *till some generous Pen shall*
 Ec. printed *appear more fully in the Cause of Wickliff, and do*
 A. D. 1608. *Justice to so eminent a Confessor.*

Dr. White Kennet Bishop of Peterborough.

It would however raise the Indignation of an English Churchman to hear Wiclef, the Glory of our Nation, as well as the Honour of our Mother Oxford, the first Discoverer and Guide in our blessed Reformation, to hear him now at last by Writers (not yet disowning the Name of Protestants) so vilified and abused as if his Ashes were once more to be burnt, and his Memory devoted again to Popish Execrations. I cannot but wish——that this unchristian Liberty of running down our first Reformers, would incite some honest Church-man to draw up a fair Account of the Life and Writings of the learned and pious Mr. John Wiclef.—

P. 1. at the End of the second marginal Note add after *Richmount*; tho' on the best Enquiry I have been able to make I can hear of no such Village thereabouts. Only I am informed that there is a Branch of the *Wicliff's* Family in the Neighbourhood of *Richmond*, who were formerly Lords of *Wicliff*, and had a considerable Estate there, and that among them there goes a Report, tho' they have no authentick Evidence to support it, that *John Wicliffe* was of their Family.

P. 3. li. 29. add after *England* in another Paragraph. In the Year 1356 Mr. *Wiclif* published a Tract of the last Age of the Church, which begins thus, *Alas for * Sorwe grete Prettis sittinge* * Sorrow
in Derkenels and in Schadenne of Deeth, not
havige him that openlpe crieth. Al this I wille
geve gif thou avaunce me, thei make Reserbati-
ons the which ben clepid Dymes, first Frytis, o-
ther Pencious after the Opinion of them that
trete this Mattir. In this little Tract, which
is very short, he shews from the Abbot Joachim's
Book Of the Seedis of Proffitis, and of the Seyings of
the Popes, &c. St. Bernard, the Verses of the Sy-
bils, &c. that, as he expresse it, Seculer Pow-
er of the Hooly Boosk † elispirod, and that bothe † Sic MS.
penjaunce of Swerde, Apstcheis unknowne
Y 3 bifoze,

With hode Bozdes abouten ybenched well clene,
 With Wyndowes of Glaas wrought as a
 Chirche.

* Law Chan walked I ferrer, and went al abouten,
 And * seigh Halles ful hegh, and Houses ful
 Noble,

Chambres with Chymeneys, and Chapeles gaye,
 And Kychenes for an high Kyng in Castles to
 holden :

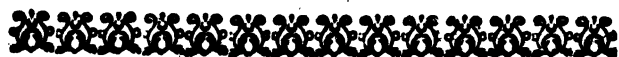
†† Dormi- And her † Doctoure † ydight with Dores ful
 tory ready stronge,

Fermery and Fraitur, with Fele mo Houses,
 And al strong Stone Wal sterne upon heithe,

He closeth the Descrip- With gaye Garites and grete and ich Hole yglased,
 tion with a And other Houses ynowe to herberwe the Queen.
 good Remark And yet thise Bilderes wiln beggen a Page ful
 on the Cove- of Whete

tousness of Of a pure poze Man, that may onethe Paye
 the Friars. Half his Rent in a Pere, and half ben byhynde.





A
SUPPLEMENT
TO THE
HISTORY
Of the LIFE, &c. of
Dr. *JOHN WICLIF.*



Pope's who was unwilling wholly to renounce his Usurpation on ecclesiastical Benefices in *England*.

P. 54. for the marginal Note at the bot. read Bishop Bale calls this Paper, *Answers to Objections*.

P. 63. li. 13 from bot. add after *condemned*. Besides this Paper which he delivered to the Delegates, he presented another to the Parliament which met April 5th the next Year. This he himself calls * *A sort of Answer to the Pope's Bull*. It differs pretty much from the other Paper of which I have given an *English* Translation before, and therefore I have here subjoined a Copy of this in *Latin*. In it he seems to refer to the other Paper delivered by him to the Delegates, whose second Meeting I therefore suppose to have been some time in *March* or the Beginning of *April* before the Meeting of the Parliament. The Paper is as follows.

Inter MSS.
Seldeni Ar-
chi. B. 10.

Ista est protestatio Reverendi Doctoris una cum ejus conclusionibus quæ ab eo in subscripta forma sunt posite, quæ in consimilibus materiis, & dissimilibus formis sunt & fuerunt reportate & ad Curiam Romanam transmissæ, & sic in multis minus bene impositæ.

* Sic pro
balitus
Protestor publice ut sepe alias quod propono & volo esse ex integro Christianus, & quamdiu manserit in me * alius, profitens verbo & opere legem Christi. Quod si ex ignorantia vel quacunque alia causa in isto defecero, nunc prout extunc idem revoco & execro, submitbens me humiliter correctioni sanctæ Matris Ecclesiæ.

I. *Totum genus humanum concurrentium citra Christum non habet potestatem simplicem ordinandi ut Petrus & omne genus suum dominetur in perpetuum politice supra mundum. Istud concedo ex fide scripture; cum oportet omnem civilitatem cessare ante finale judicium, cum prima ad Corinth. 15. Apostolus loquens de die Judicii ita scribit, Demum finis cum tradiderit regnum Domino & Patri cum evacuaverit omnem principatum & virtutem.*

virtutem. Qui ergo credit carnis resurrectionem credit istum articulum cum amplius non est ex-actio vel conversatio secularis. Nemo ergo habet potestatem ordinandi quicquid contra decretum domini in hac parte.

Deus non potest dare homini pro se & heredibus suis in perpetuum civile Dominium. Pro isto suppono quod in perpetuum sumatur proprie, & famose utatur more Ecclesie orantis ut Trinitati sit Gloria nunc & in perpetuum. Suppono secundo quod civile dominium intelligatur formaliter pro illo quo quis civiliter dominetur. Et tertio quod sit locutio de Dei potestate ordinata, & tunc consequitur ex priori. Loquendo autem de Domini potentia absoluta, videtur multis probabise quod Deus non potest continuare eternaliter violationem sponse sue, eo quod tunc fraudaret eam a premio, aut corpori diaboli injuste differret dare penam quam meruit.

II.

Carte humanitus adinvente de hereditate perpetua sunt impossibiles. Ista conclusio fuit lateraliter dicta uni Doctori magnificanti cartas hominum, scriptura professionis Christiane postposita, melius, inquam, foret defensionis & expositioni scripture attendere, cum multe carte hujusmodi sint impossibiles. Concedo ergo conclusionem, cum multe carte affirmant de multis exheredatis & mortuis intestate, quod dantur eis pro se & heredibus in perpetuum certa dominia. Quod cum obviat ordinationi Divine non oportet canonizare cartas singulas scripturam fidei contempnendo.

III.

Quilibet existens in gratia gratum faciente finaliter nedum habet jus ad rem, sed pro suo tempore jus in rem super omnia bona Dei. Probatur ex fide scripture satis famose Mat. 24. Super omnia bona sua constituet eum. Juncto illo apostoli ad Rom. 8. Deus proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non cum ipso omnia nobis donavit? Tres ergo prime conclusiones imprimunt

IV.

primam mundialibus fidem Christi, ne submergantur in pelago seculi transeuntis cum concupiscentia ejus : Et Quarta alliciat hominem ad amorem Domini qui dilexit nos ad tot veras divitias.

V.

* Sic MS.
pro illud.

Nemo potest solum ministratorio dare tam naturali filio quam filio imitationis temporale dominium & eternum implicitum. Probatur per * idem Lva. 6. Mensuram bonam & confertam & coagulatam & supereffluentem dabunt in finem vestrum. Et quod solum ministrari : ex hoc probatur, quod non licet pure homini dare aliquid nisi tanquam ministro Dei, juxta illud Apostoli prima ad Corinth 4^o. Sic vos existimatis homo ut ministras Christi. Unde Christus fuit verus minister ecclesie, dicente Apostolo ad Rom. 15. Dico enim Jesum Christum ministrum fuisse. Non ergo erubescat ejus vicarius fungi ministerio ecclesie, cum sit, vel esse debet, servus servorum Domini. Nam determinatio a modo legendi sacre scripture, & fastus secularis domini, cum pruriente stilo seculari, videtur nimis disponere ad blasphemiam extolgentiam antechristi ; specialiter si veritates fidei scripture reputentur lollium, fidei Christiane contrarium ab illis capitaneis qui presumunt quod decreto eorum in omni materia fidei oportet stare, quamcumque ignari fuerint fidei scripturarum. Sic enim posset esse concursus ad Curiam ad emendum dampnationem scripture sacre tanquam heretice & dispensationem contra articulos fidei Christiane.

VI.

Si Deus est, Domini temporales possunt legitime ac meritorie auferre bona fortune ab ecclesia delinquente. Pro isto suppono quod loquamur de posse, ut loquitur scriptura rectissima & summe autentica, Mat. 3. Potens est Deus de lapidibus istis suscitare filios Abrahæ &c. Concedo ergo Conclusionem tanquam correlariam primo articulo fidei. Nam si Deus est, ipse est omnipotens ; & si sic, ipse potest dare Dominis secularibus hujusmodi potestatem : Et per consequens ipsi possunt

sunt meritorie ac legitime sic uti huiusmodi potestate. Sed ne Conclusio sit ex remotione impertinens, ostendi quod Domini temporales habent potestatem [* auferendi] suas elemosinas * abest in collatas ecclesie, ipsa illis elemosinis abutente: MS.
 Et quod talis ablatio foret in casu spirituale opus misericordie, salvans animam a gehenna, & impetrans utrumque beatudinem. Collatio vero talis elemosine preter vel contra religionem quam Christus instituit, releyat corpus a temporali miseria tanquam elemosina corporalis. Et ut videtur, sicut dotatio potest esse occasio beatitudinis, sic verisimilius ablatio. Dixi tamen quod hoc non licet facere nisi autoritate ecclesie in defectu spiritualis propositi, & in casu quo ecclesiasticus corripendus fuerit a fide dignis.

Scimus quod non est possibile ut vicarius Christi pure ex bullis suis, vel ex illis cum volitione & consensu suo, aut sui collegii quenquam habiliter vel inhabiliter. Probatur ex fide scripture, qua credit ecclesia quod oportet omnem habilitationem hominis primo a Domino procedere. Nullus autem Christi vicarius in isto habet potestatem, nisi vicarie in nomine Domini notificare ecclesie quam Deus habilitat. Ideo si quicquam facit non vicarie in nomine Domini, quem propter opus suum recognoscit vel recogitat auctorem, est Luciferina presumptio, cum secunda ad Corinth. 3. dicat Christus in suo Apostolo: Omnis vestra sufficientia ex Domino est.

VII.

Non est possibile hominem excommunicari ad sui dampnum nisi excommunicetur primo & principaliter a seipso. Probatur eo, quod omnis talis excommunicatio sapit excommunicati deteriorationem. Sed nemo potest, secundum Chrysostomum & scripturam sacram, deteriorari, nisi ledatur per peccatum quod oportet trahere originem a peccante. Nam meritoria suspensio hominis a Sacramentis, & ingressu Ecclesie non est excommunicatio nisi equivoce. Et quantum ad rationem meriti, est prius

VIII.

‘ prius ab excommunicato quam a Christi vicario
 ‘ excommunicante. Nemo enim dampnificatur
 ‘ si non per peccatum subtraheretur Divinum sub-
 ‘ sidium; ut probatur *Isa. 59. Iniquitates vestre*
 ‘ *diviserunt inter vos & Dominum vestrum.*

IX.

‘ Nemo debet nisi in causa Dei excommunicare, sus-
 ‘ pendere, interdicere, vel secundum quamcunque cen-
 ‘ suram ecclesiasticam vindicando procedere. Proba-
 ‘ tur ex hoc quod nemo debet vindictam expetere
 ‘ nisi in causa justitię: Omnis causa justitię est
 ‘ causa Dei, cum ipse sit fons justitię, ergo con-
 ‘ cludo. Cum enim ex peccato originatur omnis
 ‘ talis punitio, omne vero peccatum sit in Domi-
 ‘ num, juxta illud *Psalmi 50, Tibi soli peccavi:*
 ‘ Probatur quod nemo, nisi ad vindicandum Dei
 ‘ injuriam, debet ad punitionem talem procedere.
 ‘ Nam ex fide scripture nemo debet vindictam ca-
 ‘ pere, nisi secundum rationem, qua fit injuria
 ‘ Domino suo, rationem personalis injurię remit-
 ‘ tendo, ut probatur de precepto Christi *Mat. 18.*
 ‘ *Si peccaverit in te frater tuus dimitte ei usque septu-*
 ‘ *agies septies.*

X.

‘ Ex istis probatur decima Conclusio: Quod ma-
 ‘ ledictio vel excommunicatio non ligat simpliciter, nisi
 ‘ de quanto fertur in adversarium legis Christi. Pro-
 ‘ batur sic, Nam talis maledictio non ligat quoad
 ‘ Deum; nisi de quanto ligatus offendit in legem
 ‘ suam, sed non ligat nisi de quanto ligaverint quo-
 ‘ ad Deum: Ergo concludo. Si enim Deus gra-
 ‘ tificat, quis est qui condemnet? Deus autem
 ‘ non offenditur nisi fuerit propter adversantiam
 ‘ legis sue: Et isti Articuli juvant ut Lex Christi
 ‘ sit carior, cum oportet ipsam esse regulam diri-
 ‘ gentem in quocunque processu legitimo, & ut
 ‘ fides scripture ad *Rom. 12.* melius imprimatur,
 ‘ *Non vosmet ipsos defendentes, charissimi, sed date*
 ‘ *locum ire: Scriptum est enim, mihi vindictam, &*
 ‘ *ego retribuam.*

XI.

‘ Non exemplata potestas a Christo suis discipulis ex-
 ‘ communicandi subitam præcipue propter negationem
 ‘ temporalium,

temporalium, sed e contra. Probatur ex hoc, quod Christus docet honorem Dei & utilitatem ecclesie ante personale commodum, vel negationem temporalium preferendum. Et *secunda* pars probatur per illud *Luc. 9.* ubi prohibuit suos discipulos volentes ignem de celo descendere, ad excommunicandum infideles injuste detinentes a Christo & suis discipulis bona sua. *Nescitis,* inquit, *cujus spiritus estis; filius enim hominis non venit animas perdere sed salvare.* Unde Conclusio Catholica est, quod non licet Christi vicario excommunicare proximum, nisi propter amorem quo plus sibi afficitur quam omnibus temporalibus hujus mundi. Et probatur negativa conclusio inductive ac per deducens ad impossibile quod tunc fuisset in Christo est & non.

Discipuli Christi non habent potestatem ad, coactionem civili, exigendum temporalia per censuras. Probatur de Apostolis & aliis Christi discipulis usque ad dotationem Ecclesie: Qui in quantalibet magna egestate fidelium non exercuerunt hujus potestatem, sed hortati sunt secundum legem Dei, & devotum ministerium ad tales benedictiones que debent esse elemosine voluntarie. Sed * priusquam dotata est ecclesia, commixte sunt confusim talis palliata censura & secularis exactione. Immo probatur quod donatio civilis *Luc. 22.* fuit Christi discipulis prohibita. * for postquam.

Non est possibile de Dei potentia absoluta, quod si papa vel alius Christianus pretendat se quovismodo solvere vel ligare, eo ipso sic solvit vel ligat. Probatur ex hoc, quod omnis Christianus posset in hoc errare distorter ab ecclesia triumphante, tunc autem non ligaret aut solveret ut pretendit: Ergo non potest esse quod si pretendit se ligare vel solvere, ita facit. Unde videtur mihi quod usurpans sibi hanc potestatem foret ille homo peccati de quo *2^{da} ad Tessel. 2^o* scribitur: quod in templo Domini sedeat & ostendat se tanquam esset Deus.

'Cre dere

XIV.

‘ *Credere debemus quod tunc solum ligat vel solvit simpliciter Christi vicarius quando conformiter legi Christi. Probatur ex hoc, quod omnis potestas Christi vicarii solum tunc est in effectu legitima quando beneplacito, capitis ecclesie regulatur & regitur.*

XV.

‘ *Hoc debet credi catholice quod quilibet sacerdos rite ordinatus secundum legem gratie habet potestatem secundum quam potest sacramenta ministrare, & per consequens sibi confessum de quocunque peccato contritum absolvere. Probatur ex hoc, quod potestates ordinum in quibuscunque Christi sacerdotibus sunt equales, ut declarat Hugo 2° de Sacramentis. Alique tamen potestates ordinum equales aliis in substantia rationabiliter sunt ligatæ que possunt solvi ad ministrandum, ut dicit conclusio.*

XVI.

‘ *Licet Regibus in casibus limitatis a Jure auferre temporalia a viris ecclesiasticis, ipsis habitualiter abutentibus. Probatur de ratione posita in quinta conclusione. Nam ad opera magis meritoria & Dominis temporalibus magis facilia sunt ipsi domini magis obligati. Sed foret in casu major elemosina atque facilius dominum temporalem subtrahere elemosinam suam ab edificante ad*
 * *gehennam. * jehennam per ejus abusum, quam donare dictam elemosinam ad subsidium corporale: Ergo concludo. Unde secundum legem triplicem specificatur ista sententia. Prima est lex civilis de causis corradæ collatione 10^a. Si Clericum, inquit lex, veluti Episcopus, vel Abbas habens beneficium a Rege datum, non solummodo persone sed ecclesie ipsum propter culpam suam perdat, eo vivente, ad Regem pertineat; post mortem vero clerici ad successorem revertatur. Secunda lex est Canonica 16 q. 7. — filiis sic dicitur, filiis vel nepotibus ac honestioribus propinquis ejus qui construxit vel dotavit ecclesiam licitum sit hanc habere solertiam ut si sacerdotem aliquem ex collatis rebus defraudare præviderint, aut honesta conventionem compescant, aut*

aut Episcopo vel Judici corrigenda denunciam: Quod
 si Episcopus fuerit negligens dicatur Metropolitano:
 Et tertio in eorum negligentia debet, ut dicit ca-
 non, Regis auribus innumerari. Nec credo id fingi-
 bile ad quid Regi denuncient nisi ut ipse correc-
 tionem adhibeat. Nec dubium quin correctio
 Regi pertinentior atque salubrior in hac parte
 foret bonorum, quorum est capitalis Dominus,
 subtractio proportionaliter ad delictum. Tertia
 lex est Evangelica 1^a ad Tessel. * 2^o ubi Apof- * Sic MS.
 tolus sic scribit: Cum essemus apud vos, hoc de- pro 30
 nunciabamus vobis, † quoniam si quis non vult operari † Sic MS.
 non manducet. Ius ergo nature licentia habentes pro quoniam
 regnorum gubernacula, rectificare abusus tem-
 poralium qui precipue destruerent regna sua.

Sive Domini temporales, sive quicumque alii do- XVII.
 verint ecclesiam temporalibus, licet vis in casu au-
 ferre temporalia medicinaliter ad cavenda peccata,
 non obstante excommunicatione vel alia censura ec-
 clesiastica, eum non nisi sub condicione implicita
 sunt donata. Probatur ex hoc, quod per se condi-
 tio consequens ad donationem bonorum ecclesie
 est, ut Deus honoretur & Ecclesia edificetur:
 Que conditio si defuerit, succedente opposito,
 probat quod perit titulus donationis, & per con-
 sequens dominus dans elemosinam rectificare de-
 bet errorem. Excommunicatio autem non de-
 bet obstatre iustitie complemento; quia sic pos-
 set clericus per excommunicationem * reperato- * Sic MS.
 rie conquirere totum mundum.

Ecclesiasticus, etiam Romanus Pontifex potest legit- XVIII.
 time a subditis corripri ad utilitatem Ecclesie, & tam
 a clericis quam a laicis accusari. Prima pars pro-
 batur eo quod omnis talis ecclesiasticus est frater
 noster peccabilis, & per consequens ex lege cor-
 reptionis fraterne potest corripri. Unde Mat. 18.
 Si peccaverit in quocunque assitens de possibili
 opportunitate debet eum corripere. Et per idem,
 si fuerit obstinata defensio pravitate heretice, vel
 alterius peccati vergentis ad spirituale dampnum
 ecclesie,

* Sic MS.
pro *Cestrensis*
in sua *Poli-*
cratica.

ecclesie, debet in casu penes superiores accusari,
ad finem ut ex ejus correctione periculum eccle-
sie caveatur. Sic enim reprehensus est *Petrus a*
Paulo ad Gal. 2º, & multi papæ irregulares per
Imperatores depositi, ut narrat * *Cestrensis* in sua
policronica libro 5º. Ecclesia enim est supra istum
pontificem: Ideo dicere quod iste non debet cor-
ripi ab homine, sed a Domino quomodocunque
peccaverit, videtur mihi implicare quod ipse sit
supra Ecclesiam sponsam Christi, & quod ad-
instar antechristi figuratur ejus extollentia super
Christum. Christus enim, licet impeccabilis,
voluit esse subiectus principibus etiam in ablatio-
ne suorum temporalium ut probatur *Mat. 17.*
Hec est aliqualis responsio ad bullam. Istas
Conclusiones dixerim ut granum fide separatum
a palea qua igitur ingratum lolium quod post
florem ruboris vindicte fetentis, parat pabu-
lum contra scripturas fidei Antechristo. Cujus
infallibile est signum quod regnet in Clero vene-
num luciferinum, superbia consistens in libidine
dominandi, cujus conjux terrenorum cupiditas
concreet filios Diaboli, extinctis filiis evan-
gelice paupertatis. Judicium vero ubertatis hu-
jus propaginis probatur ex hoc, quod multi
etiam filii paupertatis degeneres sovent loquendo,
vel tacendo partem Luciferi, non valentes aut
non audentes propter semen hominis peccati in-
jectum in cordibus, aut timorem servilem de a-
missione temporalium, stare pro evangelica pau-
pertate.

*Hec sunt Conclusiones quas vult etiam usque ad
mortem defendere, ut per hoc valeat mores ecclesie re-
formare.*

About the same time Dr. *Wicliffe* wrote an An-
swer in *Latin* under a feigned Name to a certain
* *mixtim* Doctor whom he calls a * *medley Divine* who had
theologum. defended the *Papal Supremacy and Infallibility*: And
MS. in Ar- maintained, That 'if any one be Pope he is
chi. B. 10. 'then incapable of sinning, at least mortally: And by
con-

consequence if he wills or ordains any thing, it is there-
 fore Just. From whence Dr. *Wiclif* observes,
 it follows, that 'The Pope may take away any
 Book from the Canon of Scripture, and add any
 new one, and alter the whole Bible, and so make
 all the Scripture Heresy, and establish as Catho-
 lick a Scripture that is opposite to the Faith.'
 For opposing this extravagant Opinion Dr. *Wiclif*
 tells us, 'He was complained of at Rome to the
 Pope, who dispersed his Bulls for the taking of
 him, and sent other Bulls for condemning him as
 an Heretick, and others again to the Prince not
 to hinder the Execution of these Bulls, but to
 assist the Prelates that this Professor of the Gos-
 pel may quickly be dispatched.' He then men-
 tions the 7, 10, 11, 13, 16, and 18th of the Con-
 clusions as they are numbred in his *two Defences*
 and *Explanations* of them; the 'Two last of which
 especially, he tells us, being reported to the
 Court of Rome were condemned as heretical.
viz. That it is lawful for Kings to take away the
 Temporalities from ecclesiastical Persons who habitu-
 ally abuse them: And that an Ecclesiastick, even
 the Pope of Rome may lawfully be corrected, and
 even accused by their Subjects and the Laity.' He
 proceeds to vindicate the other four, and shews
 that it is blasphemous to assert that 'Neither the
 Pope nor any one else can erre in pretending that
 they can on all Occasions bind and loose, from
 whence it follows that they can as certainly bind
 and loose as GOD himself,' From whence he in-
 fers That 'Christians ought not to suffer so noted
 a Heretick and Blasphemer to live upon the Earth,
 and especially not to maintain such an one as
 their Captain, since he will lead his Company
 with their Consent over a Precipice; that secular
 Lords ought to resist him, not only on Account
 of the Heresie he imposes on them with Respect
 to the Exercise of a Power which they have to
 withdraw their Alms from a delinquent Church;

' Nor only because he condemns it as heretical to
 ' assert that *he can* only ministerially *distribute the*
 ' *Goods of the Church* : But because he imposes an
 ' *Egyptian Bondage* on them, and takes from
 ' them the *Liberty of the Law of Christ*.' He
 proceeds to exhort the ' *Souldiers of Christ*, as
 ' well *Seculars as Clergy*, to stand for the *Law*
 ' of *God* even unto *Blood*, and not to suffer them-
 ' selves to be overpowered with the *Fear of Pain*,
 ' or the *Love of Company and worldly Profit*.
 And shews that ' *Whether the Judges or Dele-*
 ' *gates*, by the *Pope's Permission*, proceed to
 ' condemn his *Conclusions* ; or the *Lord Pope*
 * Sic MS. ' himself by the *Instigation of* * *Surgius* or *Julian*
 pro Sergius. ' the *Apostate*, or of his own *Motion* accompa-
 ' nied with the *Ignorance of Scripture*, or the *In-*
 ' *stigation of the Devil* ; or an *Angel from Heaven*
 ' should promulge that blasphemous *Opinion*, the
 ' *Faithful* who hear the *Honour peculiar to their*
 ' *Lord* unfaithfully *usurped*, are unanimously for the
 ' *saving the Faith* to make *Opposition* to it.' For,
 says he, ' *If it were once established*. That if the
 ' *Pope* or his *Vicar* pretends that if he on any
 ' *Occasion* looses or binds, he does really loose or
 ' bind ; how will the *World* stand ? For then if
 ' the *Pope* pretends that he binds with the *Pain*
 ' of eternal *Damnation* whomsoever opposes him
 ' in his *Acquisition of temporal Things*. whether
 ' *moveable or immoveable*, or whatever he does,
 ' he is actually bound, and by consequence it
 ' would be the easiest thing imaginable for him to
 ' obtain all the *Kingdoms of the World*, and de-
 ' stroy or subvert the whole *Ordination of Christ*.'
 He therefore asks ; ' *Since for a lesser Fault* than
 ' such an *Usurpation of Divine Power*, *Abiathar*
 ' was deposed by *Solomon*, *Peter* reprov'd to the
 ' *Face* by *Paul*, nay many *Popes* have been depo-
 ' sed by *Emperors and Kings* ; what should hinder
 ' the *Faithful* from complaining of a greater *Inju-*
 ' *ry* done to their *God* ? For, according to that
 ' blasphe-

' blasphemous Opinion, it would be easy for the
 ' Pope to turn the whole World upside down;
 ' Seeing the Pope may with all his Clergy plunder
 ' the Laity of their Wives, Daughters, and all
 ' their Goods without any Opposition. Because,
 ' as it is said, even Kings may not take away any
 ' thing from the Clergy, nor is it lawful for a Lay-
 ' man to find Fault with a Clergy-man, or to
 ' complain of any thing he does; But if the
 ' P O P E decrees any thing, immediately his Plea-
 ' sure is to be obey'd.' He concludes with ob-
 ' serving that ' True is the Reasoning of the most
 ' holy Pope Peter, 1. Pet. 4. *If any Christian mi-
 ' nister, he ought to do it as of the Ability which G O D
 ' giveth, that G O D in all things may be glorified:*
 ' Who grants to his Vicars the Light of Under-
 ' standing the Scriptures, that they as meek and
 ' lowly Sons born for their Fathers may observe
 ' them in good Manners, being zealous for the
 ' Edification of the Church, by the Observance
 ' of the Law of CHRIST. In order to which it
 ' behoves Men, according to the Rule of Holy
 ' Scripture, in the first Place to lay aside an Af-
 ' ffection for earthly Things, and to live retiredly,
 ' justly and godly in evangelical Poverty.'

P. 68. l. 3. for *Lyndwood* r. *Sir Thomas More.*

Ibid. l. 6. add after *Englsh*: *Sir Thomas's Mi-
 stake seems to have proceeded from hence; He
 had read Lyndwood's Gloss on the Words. noviter
 compositus in Arch-Bishop Arundel's Constitution
 against translating the Bible into Englsh, which
 Gloss runs thus: Ex hoc quod dicitur noviter com-
 positus, apparet quod libros, libellos, vel tractatus
 in Anglicis vel alio Idiomate prius translatos de textu
 scripture legere non est prohibitum.* From hence
 Sir Thomas seems too hastily to have concluded
 that there were * *other old Translations of the Bible*

Dialogue

lib. 3. c. 16.

fol. 94 a 97. a

before ed. 1529.

Z. 2

* *Fol. 94. a. Sir Thomas tells us that As for other olde
 ones, that were before Wyclifys Days, remayn lacful,
 and*

before Wiclif's Time, and that it was agreed by the Clergy that the English Bibles so translated should remain. But it does not appear certain from this Gloss that the whole Bible was translated into English before Wiclif's Time, however such English as was spoken after the Conquest. We are indeed

Usher *de* told by *Boston* of *Bury* that *Ælfred* King of the scrip. & *S. West Saxons* A. D. 890, *Totum fere Testamentum* *Verna.* p. 124 *in linguam Anglicam transtulit*; Translated almost all the Testament into the English Tongue; and *Ibid.* p. 123. by *Ailred* Abbot of *Rievul* that *Sacros apices in linguam Anglicam vertere laborabat*; and by others that he began to translate the *Psalter*, but did not live to finish it. But all these Translations were only into such English as our Saxon Ancestors spoke. To these Translations possibly *Lyndwood* refers in his Gloss, that the Design of the Arch-Bishop's Constitution was not to prohibit such Books, little

and be in some Folks Hands had and red. But then afterwards he allows it to be a doubtful Urval whether this Translation was made before Wycliff's Days, or *Corrup. of Synops.* However the learned Dr. Thomas James seems to take it for granted on the Authority of Sir Thomas, that there were English Bibles which were translated afore Wiclif's Time, and guesses that this Translation came forth some Hundred Years before Wiclif's. This the most Reverend Arch-Bishop Usher represents as if he had guessed it came forth just 100 Years before Wiclif's Translation. The learned Mr. *Wharton* places the Date of it A. D. 1290. as if Wiclif's Translation did not come forth till 1390. six Years after his Death. The same learned Person attributes the Prologue which was printed as Dr. Wiclif's A. D. 1550 to the Author of this supposed older Translation. But, whoever was the Author of this Prologue, it must needs have been written since the Year 1330 or rather 1360. Since he expressly mentions *Nicholas Lyra's* Exposition of the Bible, who, as Mr. *Wharton* tells us, died 1340; and finished this Work A. D. 1330, and *Richard* Arch-Bishop of *Armagh*, whom he styles *Armaghensis*, who died 1360. Besides, both Dr. James and *Mr. Wharton* agree that there were but two Translations of the Lit. Vol. I. Bible into English before the Reformation, of which if Dr. Wiclif's Translation finished, as I suppose, about 1381, and *John Trevisa's* ended 1387 be allowed to be two, where is there Room to suppose another?

De Scrip. S. vernac. p. 155 Ed. 4^o *Ibid.* p. 424

Books or Tracts thus translated from the Text of Scripture, into *English Saxon*. As to the Argument from the Language that 'It is much more old and obsolete than that of *Wiclif*, and even of *Richard Rolle* who died 35 Years before him;' If the Matter of Fact be so, which I han't an Opportunity to examine, it may perhaps be owing to *John Trevisa's* being a *Cornish Man*, or at least beneficed in that County, where it's well known the Dialect is to this Day *old and obsolete*. So that on the whole, I conclude that the *first* Translation that was ever made of the whole Bible into the *English* Language spoken after the Conquest, was made by *Dr. Wiclif*. But to proceed.—

P. 69. l. 1, 2. dele *that they*.

P. 86. l. 7. add after *Collection*.

However it ought not to be concealed that elsewhere his Expressions seem to intimate another Opinion. Thus in the beginning of this Confession he declares that his Belief is that *The same numerical Body of CHRIST which was incarnate of the Virgin, which suffered on the Cross, which lay three Days in the Grave, which rose again the third Day, and which forty Days after ascended into Heaven and sits at the Right Hand of GOD the Father Spiritually; that the same Body and the same Substance is verily and really the sacramental Bread or consecrated Host which the Faithful see in the Hands of the Priest, tho' he presently adds, That he does not dare to say that the Body of CHRIST is essentially, substantially, corporally or identically that Bread, as the extended Body of CHRIST is that Bread: For that the Body it self is not extensively or in Dimension that Bread. He believed, he said, that there is a three-fold Manner of the Body of CHRIST being in the consecrated Host, viz. A Virtual, Spiritual, and Sacramental. So elsewhere he says 'That this Sacrament is the Body of CHRIST, and not only that which shall be or which figures sacramen-*

Trial. lib.

IV. c. 4.

tally

rally the Body of CHRIST, and that that Bread
 which is this Sacrament is verily the Body of
Ibid. c. 27. CHRIST. And agen, That the Host is to be
 adored principally for this Reason, not because
 **aliquoliter.* it is in some respect the Body of CHRIST,
 but because it contains in a secret Manner the
 Body of CHRIST within it self. For he is very con-
 stant in asserting that The Bread by the Words
 of Consecration is not made the Lord's glorifi-
 ed Body, or his spiritual Body which is risen
 from the Dead, nor his fleshy Body as it was
 before he suffered Death: But that the Bread
 still continues Bread, and so there is Bread and
 the Body of CHRIST together. This he ex-
 plains by this gross Example, as he calls it: It
 is, says he, not true that a Man when he is made
 a Prince or Prelate of the Church, ceases to be
 the same Person he was before, on the contrary
 he continues altogether the same Substance some-
 what exalted. In his Homilie on the Feast of
MS. C.C.C. in Cambridge. Corpus Christi, on those Words of John 6. My Flesh
 is Meat indeed; he observes that CHRIST telling in
 this Gospel of Jon that Men should eat his
 flesh, and drink his Blood. But
 to return:

Knyghton

P. 88. put * before Earthquake, and add in a
 marginal Note at the Bottom, * The Grafton
 Chronicle tells us that this Earthquake was on the
 Wednesday before Whitsunday or May 30, about
 One a Clock in the Afternoon.

Knyghton P. 91. l. 25. add these two Paragraphs after
 de ev. Ang. excommunicated. These XXIV Conclusions being
 col. 2650. thus condemned by the Arch-Bishop as Heretical
 and Erroneous, and all and singular those who
 should for the time to come defend them, pro-
 nounced excommunicated: That this might be
 the better known to all, a general Procession was
 ordered to be made the next Whitsun-Week fol-
 lowing through the City of London, at which all,

as

as well Clergy as Laity of every Degree went barefoot according to their Stations; and after the Procession was over, a Sermon was preached by *John Kiningham* or *Knygham* a *Carmelite* Frier and Doctor in Divinity.

The Arch-Bishop likewise wrote to the Bishop of *London*, notifying to him his Condemnation of the abovementioned *Conclusions*, and commanding him 'with all speedie Diligence to enjoin all and singular his Brethren and Suffragans of the Bodie and Church of *Canterburie*, that every of them in their Churches and other Places of their Citie and Diocesse do warne and admonish, That no Man from henceforth, of what Estate or Condition soever, do hold, preach, or defend the foresaid *Heresies* and *Errors* or any of them, nor that he admit to preach any one that is prohibited or not sent to preach, nor that he heare or hearken to the *Heresies* or *Errors* of him or any of them, or that he favour or lean unto him, under Pain of the greater Excommunication which he commands to be thundred against all and every one who shall be disobedient in this behalf.'

Fox's AGs
Vol. I. p. 569.

Letters were likewise directed to Friar *Peter Coll.* N^o. II. *Stokys* Professor of Divinity of the Order of *Carmelites*, in which the Arch-Bishop tells him that He had heard by common Fame that altho according to the Canonical Sanctions, no Body that is prohibited, or not sent, ought to usurp to himself the Office of Preaching either publicly or privately without the Authority of the Apostolical See or of the Bishop of the Place: Notwithstanding some Sons of eternal Perdition under the Cover of great Sanctity denied any such Power, and claimed to themselves an Authority of Preaching, and were not afraid to assert, dogmatize and publicly to preach as well in the Churches as in the Streets and other profane Places within the Province of *Canterbury*, some Propositions and Conclusions underwritten

which are heretical, erroneous and false, being
 formerly condemned by the Church, and repugnant
 to its Determinations, which threaten the Subver-
 sion of the State of the whole Church, and the
 Tranquillity of the Realm; and by so doing did
 infect some of the Faithful, causing them la-
 mentably to stray from the Catholick Faith with-
 out which there is no Salvation: That therefore
 he considering that he ought not to pass over in
 Dissimulation so pernicious an Evil which may
 creep on many, and by its deadly Contagion de-
 stroy their Souls, least their Blood should be re-
 quired at his Hands, had by the Advice and As-
 sent of very many of his Brethren and Suffragans
 called together a great many Doctors of Divinity,
 and Professors of the Canon and Civil Law, and
 others of the Clergy whom he believed to be the
 most eminent and skilful in the Kingdom, that
 they might give their Votes and Sentiments on
 the aforesaid Questions: That the aforesaid Con-
 clusions and Assertions being openly produced
 and diligently examined in his Presence and the
 Presence of his Brethren and the Doctors called to-
 gether, it was finally found and declared, that some
 of those Questions were heretical, and some of
 them erroneous and repugnant to the Determinati-
 ons of the Church. He therefore commissioned and
 commanded the abovesaid Peter Stokys, enjoying
 him by virtue of that Obedience he owed him,
 publicly to admonish and inhibit, as he did by the
 Tenor of these Presents, that no one for the future
 of whatever State or Condition do hold, preach or
 defend the Heresies or Errors aforesaid or any of
 them, in the University of Oxford, in the Schools
 or out of them, publicly or privately, or do hear or
 hearken unto, or favour or adhere to publicly or
 privately any one who preaches these Heresies
 or Errors or any of them, but do fly from them as
 from a Serpent sending forth pestilential Poison,
 and avoid them on Pain of the greater Excommu-
 nication,

‘ nication, which by these Writings he did decree
 ‘ against all and singular those who on this Occasi-
 ‘ on shewed themselves Rebels and did not obey
 ‘ his Admonitions.’ This Letter or Commission is
 dated at the Arch-Bishop’s Manor of *Ottestord* the
 28th Day of the Month of *May*, A. D. 1382,
 and the first Year of his Translation.

But notwithstanding this Cōdemnation, so
 much, it seems, were Dr. *Wicklif* and his Followers
 in the good Graces of the Chancellor of the Uni-
 versity of *Oxford*, that one of them, Dr *Nicholas*
Hereforde who had been cited and appeared before *Collect. N^o.*
 the Arch-Bishop at his Court lately held at the III.

preaching Friars, and who, as the Arch-Bishop
 tells the Chancellor, was notoriously suspected of
 maintaining in his Sermons and Doctrine the said
 heretical and erroneous Conclusions, was appoint-
 ed by the Chancellor to ‘ preach in his Room be-
 ‘ fore the University the most honourable Sermon
 ‘ of the Year, and therefore deputed to the Chan-
 ‘ cellor for the time being.’ This was directly
 contrary to the Arch-Bishop’s Mandate to his
 Suffragans, and therefore he advises and exhorts
 the Chancellor in a Letter written from the same
 Place, and two Days after the former, ‘ for the fu- *May 30th.*

‘ ture not to shew any such Favour to such Men,
 ‘ lest he should be thought one of their Sect and
 ‘ Number, and because the King and Lords had
 ‘ promised to assist him and his Suffragans, so that,
 ‘ by the Grace of GOD these Men should reign
 ‘ no longer.’ He further advises the Chancellor,
 ‘ That he and the University might learn to abhor
 ‘ the Company and erroneous Opinions of these
 ‘ presumptuous Men, to take Care manfully to
 ‘ stand by *Peter Stokys* in the Publication of his
 ‘ [the Arch-Bishop’s] Letters directed to him a-
 ‘ gainst such sort of Conclusions in defence of the
 ‘ Catholick Faith: And to cause those Letters at
 ‘ large effectually to be published in the Divi-
 ‘ nity Schools of the University the next time a
 ‘ Divinity

‘ Divinity Lecture was read there, by the Bedle of
 ‘ that Faculty: And to write back Word to the
 ‘ Arch-Bishop what he had done in this Matter.’

P. 92. l. 5. for *him* r. *his Followers*.

P. 93. l. 6. from bott. for The Arch-Bishop
 likewise wrote to *Robert Rigge* who was now Chan-
 cellor of the University. r. The Arch-Bishop, very
 probably, finding nothing done in answer to his
 Letters sent to *Robert Rigge* at this Time Chancel-
 lor of the University of *Oxford*, sends other Let-
 ters to him, (tho’ in this I affirm nothing)——

MS. Hyper. P. 94. l. 13. for *which being backed with the*
 Bodl. 163. *Kings Letters — to lives*. r. ‘ The next Day the
 fol. 70. a. Chancellor was had before the Council, where

‘ he was commanded by the Lord High Chancel-
 ‘ lor to obey every Precept of the Arch-Bishop’s.
 ‘ The Chancellor therefore went down immedi-
 ‘ ately to *Oxford*, and the *Sunday* following pub-
 ‘ lished the Arch-Bishop’s Mandate: At the same
 ‘ time, as it is said, setting the *Seculars* against
 ‘ the *Religious*, telling them that the *Religious* would
 ‘ ruine the University: Insomuch that the *Religi-*
 ‘ *ous* many of them went in Fear of their Lives:
 ‘ Tho’, as the Writer of this Account tells us, they
 ‘ only defended the Church’s Part.’

Ibid. l. 23. for *this* to *Errors* add after &c. *Crum-*
pe in particular had, it seems, shewn himself very
 violent against Dr. *Wicliffe* and his Followers, cal-
 ling them *Lollards*, and treating them with a great
 deal of Scandal and Contempt. This was re-
 sented by Dr. *Wicliffe*’s Friends, so that, as *Crum-*

Coll. No. VI. *pe* sets forth in his Complaint to the King, &c.
 He being absent at *London* to assist the Arch-Bi-
 shop in the Court held by him at the preaching
 ‘ Friers to condemn the Conclusions which Dr. *Wi-*
 ‘ *cliffe* was said to maintain, they prefer’d a Com-
 ‘ plaint against him in the Chancellor’s Court, of
 ‘ his having broken the Peace of the University
 ‘ in the last Lecture he read in the Schools. On this
 ‘ *Crumpe* was cited to appear and give in his An-
 ‘ swer,

‘swet, and on his not appearing was pronounced
 ‘contumacious, and suspended from his School-
 ‘Exercises and Lecture.’ Of this Proceeding a-
 gainst him *Crumpe* complained to the King who
 having received the Complaint summoned the Chan-
 cellor and Proctors to appear before him in Coun-
 cil: Where the Merits of the Cause being exami-
 ned it was determined that the whole Process a-
 gainst *Crumpe* was null and invalid, and that he
 should be restored to his School-Exercises and Lec-
 ture. For the confirming which Sentence the *Coll. N^o. VI.*
 King issued out his Letters Patents directed to the
 Chancellor and Proctors of the University, dated
July 14, wherein he commands them ‘on pain of *A. D. 1382.*
 ‘forfeiting all and singular their Liberties and Pri-
 ‘viledges, and every thing else which they can
 ‘forfeit, without Delay to execute the Decree and
 ‘Sentence of the Council: And not to hindet,
 ‘grieve or molest Frier *Peter Stroks* on account of
 ‘his Absence from the University, or Frier *Ste-*
 ‘phen *Patryngtone*, or any other Religious or Se-
 ‘cular who favours them on account of any thing
 ‘said or done by them concerning the Condemna-
 ‘tion of the Doctrine of Master *John Wicklif*, &c.
 ‘or the Punishment of their Fautors; but to do all
 ‘they can to promote Peace and Unity in the
 ‘University, and especially betwixt the *Religious*
 ‘and *Secular*, and to cherish and preserve it with
 ‘the utmost Dilligence.’ These Letters are dated *A. D. 1382.*
July 14 in the *sixth* Yere of the King’s Reign. *Trial. lib. IV.*

P. 98. l. 16. from bottom, add after *Tyrants*: *c. 37.*
 And that this Particular, that *the People may cor-* * *iners pi-*
 ‘rest delinquent Lords at their Plesure, is a * *catia a fra-*
 † Piece of Invention of the Friers, or a foolish *tribus adim-*
 ‘Scrowle of their devising. *venta. Sic.*
cod. imp.

† I can only guess at the meaning of the Word *Picatia* ha-
 ving never met with it any where else. It may perhaps be
 made from *Pica* and the Words *iners picatia* be intended to
 signify a foolish Prating or Chattering, &c.

De Sathas P. 98 l. 17. Put before *Urban VI.* this Mark *,
ne astu con- and at the bottom this Note. * Of this Pope
tra fide m. Dr. *Wiclif* thus speaks; Of thes two Popis it is
 MS. lically to me that *Urban* the Sixre is the better

Man, and the better Lybere by Goddis Lawe,
 but this Supposalle is lasse than Bileve, as many
 Trowthis ben nage Cristen Mennes Bileve. As
 to thes Eleccions I have no Knowledge of God
 whether of thes be conformed of God, but it is
 lically to me that the first Eleccion of oure *Urban*
 is moze conformed to Goddis Wille. Of bothe
 thes two Materis ben many Witnensis, First,
Richard de la Souche, *Knyghton Persey*, *Richard*
Zigere, *William Okam*, *Symkyn Borewelle*, *Jon*
Curteys, *Þeeste*, *Jon Pacown*.

P. 102. l. 16, 17. put this Mark * before the
 Words *Trouble* and *Danger*, and in the Margin at
 the bottom * Of this Dr. *Wiclif* often complains in

† *Lib. IV.* his Writings, particularly in his *Dialogue*. † Ex-
 c. 39. perimento didici quod tractatus de istis Ordinibus
 dolorem ingerit tam subjectivum quam objecti-

* *Ibid.* c. 4. vum. — * Multitudo fratrum & aliorum vocatorum
 Christianorum — mortem tuam multipliciter ma-

† *Ibid.* c. 17. chinatur. — † Concedo quod saepe contra caput me-
 um & prosperitatem meam mundanam protuli istam
 sententiam [contra dotationem Ecclesie.]

A. D. 1388. P. 103. l. 16. add after *Purpose*: A Commission
 was given to ' *Thomas Brightwell D.D.* Dean of
 ' the new College at *Leicester*, *William Chesulden*
 ' Prebendary of the same College, *Richard de Ba-*
 ' rowe Knight, and *Robert Langham* to seize all the
 ' Books, Treatises and little Books of Mr. *John*
 ' *Wiclif*, *Nicholas Hereford*, and *John Aylston*, and
 ' to send them up with all possible speed to the
 ' Council: And to make Proclamation strictly re-
 ' quiring in His Majesties Name, that no Person
 ' of what Degree, Condition or Quality soever
 ' under the Penalty of being imprisoned, and for-
 ' feiting whatever they can forfeit, do presume to
 ' maintain, teach, or obstinately defend publicly
 ' or

‘ or privately any of the wicked and scandalous
 ‘ Opinions contained in the said Books, or to keep
 ‘ copy, buy or sell any such Books, Tracts, and
 ‘ little Books in any manner whatsoever.’ This
 Commission is dated at *Westminster* May 23^d. in
 the 11th Year of the Kings Reign.

About eight Years after this a Brief was obtain-
 ed from the King and Council to the Chancellor
 of the University of *Oxford*, commanding him to
 ‘ cause to be removed from the University *Roberts*
 ‘ *Lychnad* and all the other heretical *Lollards*, and
 ‘ such as were suspected of heretical Pravity.’
 This Brief is dated *July* 18 in the 19th Year of
 the King’s Reign.

A. D. 1396.

By another Brief of the same Date, ‘ The Chan-
 ‘ cellor and Doctors are required by the Faith and
 ‘ Allegiance by which they are bound to His Ma-
 ‘ jesty, and on pain of forfeiting all they can for-
 ‘ feir, to call together all and every one of the
 ‘ Doctors of Divinity of the University, Regent
 ‘ and Non-Regent, and to read and examin *Wic-*
 ‘ *lif’s* *Trialogue*, and to put into Writing the
 ‘ Heresies and Errors which shall be condemned
 ‘ by them and the said Doctors; and without de-
 ‘ lay distinctly and openly under their Seal to cer-
 ‘ tify in the Chancery all and singular the Things
 ‘ which they shall perceive and find, together
 ‘ with the particular Inclinations and Opinions of
 ‘ the foresaid Doctors.’

It seems as if the University did not very rea-
 dily comply with this Injunction of the King’s,
 pleading the Privilege of an exempt Jurisdiction.
 For the beginning of the very next Year Letters *A. D. 1397:*
 Patents dated the 30th Day of *March* were sent
 to the Chancellor, Masters and Doctors, ‘ forbid-
 ‘ ding the University to claim any Exemption by
 ‘ Colour of any papal Bull, to the Prejudice of
 ‘ the Royal Authority, or in Favour and Support-
 ‘ ance of *Lollards* and Hereticks, but that they ut-
 ‘ terly renounce such a Bull on Pain of losing all
 ‘ their Liberties.’

These,

which are heretical, erroneous and false, being
 formerly condemned by the Church, and repugnant
 to its Determinations, which threaten the Subver-
 sion of the State of the whole Church, and the
 Tranquillity of the Realm; and by so doing did
 infect some of the Faithful, causing them la-
 mentably to stray from the Catholick Faith with-
 out which there is no Salvation: That therefore
 he considering that he ought not to pass over in
 Dissimulation so pernicious an Evil which may
 creep on many, and by its deadly Contagion de-
 stroy their Souls, lest their Blood should be re-
 quired at his Hands, had by the Advice and As-
 sent of very many of his Brethren and Suffragans
 called together a great many Doctors of Divinity,
 and Professors of the Canon and Civil Law, and
 others of the Clergy whom he believed to be the
 most eminent and skilful in the Kingdom, that
 they might give their Votes and Sentiments on
 the aforesaid Questions: That the aforesaid Con-
 clusions and Assertions being openly produced
 and diligently examined in his Presence and the
 Presence of his Brethren and the Doctors called to-
 gether, it was finally found and declared, that some
 of those Questions were heretical, and some of
 them erroneous and repugnant to the Determinati-
 ons of the Church. He therefore commissioned and
 commanded the abovesaid Peter Stokys, enjoying
 him by virtue of that Obedience he owed him,
 publicly to admonish and inhibit, as he did by the
 Tenor of these Presents, that no one for the future
 of whatever State or Condition do hold, preach or
 defend the Heresies or Errors aforesaid or any of
 them, in the University of Oxford, in the Schools
 or out of them, publicly or privately, or do hear or
 hearken unto, or favour or adhere to publicly or
 privately any one who preaches these Heresies
 or Errors or any of them, but do fly from them as
 from a Serpent sending forth pestilential Poison,
 and avoid them on Pain of the greater Excommu-
 nication,

‘ nication, which by these Writings he did decree
 ‘ against all and singular those who on this Occasi-
 ‘ on shewed themselves Rebels and did not obey
 ‘ his Admonitions.’ This Letter or Commission is
 dated at the Arch-Bishop’s Manor of *Otteford* the
 28th Day of the Month of *May*, A. D. 1382.
 and the first Year of his Translation.

But notwithstanding this Cōdemnation, so
 much, it seems, were Dr. *Wich* and his Followers
 in the good Graces of the Chancellor of the Uni-
 versity of *Oxford*, that one of them, Dr *Nicholas*
Hereforde who had been cited and appeared before *Collett. N^o.*
 the Arch-Bishop at his Court lately held at the III.
 preaching Friars, and who, as the Arch-Bishop
 tells the Chancellor, was notoriously suspected of
 maintaining in his Sermons and Doctrine the said
 heretical and erroneous Conclusions, was appoint-
 ed by the Chancellor to ‘ preach in his Room be-
 ‘ fore the University the most honourable Sermon
 ‘ of the Year, and therefore deputed to the Chan-
 ‘ cellor for the time being.’ This was directly
 contrary to the Arch-Bishop’s Mandate to his
 Suffragans, and therefore he advises and exhorts
 the Chancellor in a Letter written from the same
 Place, and *two* Days after the former, ‘ for the fu- *May 30th.*
 ‘ ture not to shew any such Favour to such Men,
 ‘ lest he should be thought one of their Sect and
 ‘ Number, and because the King and Lords had
 ‘ promised to assist him and his Suffragans, so that,
 ‘ by the Grace of GOD these Men should reign
 ‘ no longer.’ He further advises the Chancellor,
 ‘ That he and the University might learn to abhor
 ‘ the Company and erroneous Opinions of these
 ‘ presumptuous Men, to take Care manfully to
 ‘ stand by *Peter Stokys* in the Publication of his
 ‘ [the Arch-Bishop’s] Letters directed to him a-
 ‘ gainst such sort of Conclusions in defence of the
 ‘ Catholick Faith: And to cause those Letters at
 ‘ large effectually to be published in the Divi-
 ‘ nity Schools of the University the next time a
 ‘ Divinity

Fox's Acts est wedding Hooks, and roughest Censures. Fox
and Monu. it appears by the Register of *John Longland* Bi-
Vol. II. P. shop of *Lincoln* A. D. 1521, about One Hundred
33. &c. Twenty Five Years after this, that in that Dio-
cesse alone were accused and detected above 500

to whom were objected the following Crimes as they were then reputed, viz. ' Having a Book of the Exposition of the Gospels in *English*; buying a Bible; and reading in a certain *English* Book of Scripture; receiving a Book of the ten Commandments in *English*; learning the ten Commandments, the seven deadli Sinnes, the seven Workes of Mercy, the five Wittes bodily and gostly, the eight Blessings, and five Chapters of St. *James's* Epistle; learning the *Pater Noster*, Ave, Creed and ten Commandments in *English*; reading *Wiclif's* Wicket; and speaking against Pilgrimage, worshipping of Images, and the singing Service then used in Churches.'

P. 119. l. 3. add after offend: But one would imagine the following Words of Dr. *Wiclif*, should be decisive in this Point, to shew that he did not hold that *Dominion* was founded in Grace, or that an exact Probity gave a Title to Probity and Pow-

Trial. lib. IV.
c. 17.

er. *Ad tertium objectum tuum dictum est sapius quomodo duplici titulo stat hominem habere temporalia, scilicet titulo originalis justitia, & titulo mundana justitia. Titulo autem originalis justitia habuit Christus omnia bona mundi, ut saepe declarat Augustinus illo titulo, vel titulo gratia justorum sunt omnia, sed longe ab illo titulo civilis possessio.*

P. 122. l. ult. add after Deal; and othirliche secular Officis in the Chekir, nithir be Stewardis of Londis, ne Stewardis of Halle, ne Clerkis of Richene, ne Clerkis of Accountis, neithir be occupied in any secular Office in Loydis Courtis. Most while secular Men ben sufficient to do suche secular Officis.

P. 123. l. penult. for *Paper* r. *Papers*.

l. ult. for *or* r. *and*.

P. 124.

P. 124. l. 34. add after *Bliss*. In his *Treat* against the Indulgence granted by Pope *Urban VI* to those who went with Bishop *Spenser* on the Croisade against the *French*, Dr. *Wiclif* observes, that gif this Faith [that no Man may assoyle Men of alle Synnes that they have do] were tauld to Popis and to Cardynals and Prelatis under them, by the Grace of God their Bargeyn of as-soilinge and eke of cursynge schulde bygile fewer Folk that schulde holy trist in CRIST. And agen, Thus may Men se that holy Churche schulde stond stable gif Men assiede them in CRIST, and stode mekely in ther Degree.

P. 126. l. 30. add after *Men*. For it was then pretended to use Dr. *Wiclif*'s own Words, that secular Men schulde nogt juge of Clerkis, however thei have done, thei have proper Juges as Popis and Bischopis, and other Juges under them. But to this Dr. *Wiclif* replys. Wel, says he, I wot that Men were wont by Jugement of Yngland to dampne Prestis and Clerkis for Robberie and Theft, and also for Traiterie and other smale Trespas, and gif thei nowe denye thys, thei denye the Regalie.

De domi-
nio divino.
MS.

Ibid. add in the marginal Note at the bottom after *excluded*, What seems to have given Occasion to the charging Dr. *Wiclif* with want of Skill in reckoning the constituent Parts of the Church, is what he says in his *Dialogue Nec dubium quin in aliis duabus partibus Ecclesie scilicet militari brachio atque popularibus*. Lib. IV. c. 17.

P. 129. l. 21. add in a new Paragraph.

In his Homily on the Epistle for the 6th Day after Christmas-Day. *Quanto tempore heres parvulus est*. Gal. 4. he observes, That the Chirche that wandryth here is maad thral bi Hannes Lawe, uth mo ben spraugen bi Antichrist than weren in the olde Lawe that ben now left as God bidith. And so the Chirche is now thral moze than in tyme of the olde Lawe, uth Hannes Lawis

ben woyle than weten Goddis Lawis that now
 ben left. And Antichrist is maad a Turour of a
 Governour of the Chirche moze foul than the
 Children that schulden be governed by Goddis
 Lawe. And of alle synnes that now ben this
 is most peccious and greuous that lesurly the
 Freedom that Christ hath purchasid and makith
 Men thal to leane and to lend. And thus it
 wete a meche Werm to gett agen our former
 Freedom, and to wite no Pylate in this Chirche,
 but if he grounde him in Goddis Lawe. And
 thus Men schulde schake awei al the Lawe that the
 Pope hath maad, and alle Radis of these newe
 Synes but in as moche as thei ben groundid in
 the Lawe that God hath geuen.

P. 136. l. 4. add after *hence* a new Paragraph.

Codd. Ric. By a Sacrament Dr. Wickliffe tells us he means
 James in A Token that may be seen of a thing that may
 Bibli. Bodl. not be seen with any bodily Eye. Of such Sacra-
 ments he reckons seven, but he dos not allow
 them all to be generally necessary to Salvation.
 For thus he says of Confirmation; *Non eumen videtur*

Trial. lib. *quod generaliter fit hoc sacramentum de necessitate*
 IV. c. 14. *salutis fidelium.*

Ibid. lib. IV. Of Baptisme he declares his Opinion that it is
 c. 11. necessary to Salvation: Which he founds on that
 Saying of CHRIST'S to Nicodemus, John III. 5.
Except a Man be born of Water, &c. But he said
 it was no matter whether the Persons baptized were
 dipped three times, or had only Water poured on their

Ibid. lib. IV. Heads. He likewise observes that it is probable That
 c. 12. CHRIST can without this Washing, spiritually bap-
 tize Infants, and by consequence save them; but then
 he cautions against neglecting the Baptism with Wa-
 ter, on Supposition that we are baptized with the Spi-
 rit. He elsewhere thus expresses himself concern-

Of the 7ing the Minister of the Sacraments. All ben
 Sacraments taught, says he, that no Man hath Power to mi-
 MS. inter nistre them to the Puple, but if he be a Priest,
 codd. Ricd. that in time of Ned. For in time of Ned. a
 James. 3. Woman

Woman may cristen a Child with full Will to cristen it, and with these Words perfectly sayd: *N. I cristen the in the Name of the Fadir of the Sonne and of the Holy Gost, so be it.* * The also * Sic MS.
 here a Mannes Schilte of a Womans in Tyne of Bede. But nethles, frendis, God forbide that any Man take upon him any more then he schulde after the Ordinaunce of God. He further cautions Men against seeking God's Worshipp to liel and their own to mische: And observes that *Presbis* may minister to the People the Tokens of the Sacramentis; but the spirituall Grace withine that we se not, is ministered to us of God that is Preest and Bischop of our Soules. For if there weren Men that wolden be turned to the feith, and be made Christen, a Preest may well telle them the Articles of Bileve, and counseile them to be christened, and aftir christen them in Water; but God that giveth them Grace to bileve in him, he christneth ther Soules, that is to say washeth their Soules fro the Uncleanesse of all manner of Sinnes, and therefore ben Children, and sometimes Men and Wymmen cristened in Water. This shews how far he was from denying the Necessity of Baptism. *Collier's H. E. Vol I. p. 585. c. 1.*
 and understanding CHRIS's Words *John III.* not of material Water, but of the Water which flowed from our Saviour's Side.

Also, says he, in the Sacrament of CONFIRMATION we schullen understand that though the Bischop make a Cros with haly Oyle with his Thumbe on a Childes Forehead, or on a Mannes, the Child or the Man receiveth not the Gifts of the Holy Goste of the Bischop, but of the Giftee of God. Elsewhere he shews that the Oyl with which they anoint Children at this Time, and the Linen Hood or Vail put over their Heads are a Ceremony of little Importance, and which has no Foundation in Scripture: And concludes That ' he does not see ' that this Sacrament is reserved to * State Pre- * *Episcopis*
Caesaris.

lates; that 'twould be more religious, and more conformable to the way of speaking in the Scripture to deny that the Bishops give the Holy Spirit, or confirm the giving of it: And that it seems to some that the trifling and short Confirmation of the Bishops, at that time used, with the Ceremonies added to it for the sake of Pomp, was therefore introduced by the Motion of the Devil, that the People may be mocked as to the Faith of the Church, and the State or Necessity of Bishops be more believed.

Of the 7th P. 137. l. 6. add after *Law*. Elsewhere he observes, That in *Schrisste* thoug we telle our Sinnes to a Priest, and he put on us Penance, we are also assailed never the rather, but st. GOD that is the Priest of Soules se that we sojourn with all our Vertues for our Sinnes, and that we be in ful Purpose and Will to lebe them evermoze astr.

Trial. lib. P. 140. l. 24. add after it. He elsewhere desires Men not to believe that because the Priest prays for the sick Person, the Prayer of his Faith will save him that is sick? And concludes That in the Sacrament of *Baptism*, and *Confirmation*, and all the rest, Antichrist has invented Ceremonies that have no Foundation in Scripture, and heaped them on the Faithful to the Burden of the Church.

Ibid. lib. P. 140. l. 33. add after *Fornication*. Elsewhere he observes That since the Words of the Mind are of more Weight than those of the Mouth, and that to a true *Matrimony* Consent is required, it seems that that is not *Matrimony* which is only made by Words *de presenti*: That they determine contrary to the Judgment of the Law of GOD, who give it for a Marriage from the bare Words, *I do take thee for a Wife*: And that *Veritas quidem illi videtur, quod assistente consensu conjugii, & domino approbante, subducto quocunque sensibili signo foret satis, ideo lex conscientiae, & consensus domini in bene viventibus in contractu hujusmodi rectissime*

* Ex nu-
dis verbis.

iffime regularent. He likewise thought it probable *quod tales qui non possunt procreare carnaliter* Ibid. lib. IV. quodammodo. *illicite copulantur.* And that no c. 20.

Contract schulde be maad betwixt a yong Man Of Wed- and an old baren Widowe for love of worldly^{loc. MS. in- ter codd. Ri- chardi. James} Munk:— for thence cometh soon Debate and 3.

Aboutrie and Enemittie and Wlaaste of Bodes and Sowte and Care ynowg. He likewise advises that ech Man * war that he procure no false Di- * beware.

voice for Money ne Fzenschip ne Enemyte (for CHRIST biddeth that no Man departe o2 twayne that GOD hath ordeined.) But only for Aboutrye that Part that kepith him clene may be departed fro ye t'others Bed, and for noon other Cause.—

And yif the clene Part mot live ever chaste the while the tother lyeth, o2 ellys be reconseiled agen.— Pethelless the clene may dwelle forthe with the tother that forseith, by way of Charite, and Men supposen that that Way is grete Charite, gif there be Evidenche that the tother wold do wel aftirward. Elsewhere he observes, That 'he is

no ways pleased with the Multitude of the Cau- Trial. lib. IV. c. 20, 21.

'ses of Divorce, since many of them are of human Appointment without any Foundation, as appears particularly by what has been decreed in cases of nearness of Blood: And declares that he will keep himself within the Bounds of what the Scripture teaches.'

'He likewise opposed *praying to Saints*, and u- Ibid. lib. III. sing them as our Mediators, and pronounces them c. 30.

'Fools who seek after any other Intercessor than CHRIST JESUS. He therefore proposes that The * Festivals of the Saints should all be laid aside, and only the Festival of CHRIST be observed, because then CHRIST's Memory would

A a 3

' be

* Notwithstanding this his Opinion be conformed to the MS. in Usage of this Church at that time, as appears by his Sermons, Bib. C.C.C. yet extant on the following H. ly-Days, viz. The Vigil of Camb. K. 15, St. Andrew, St. Andrew, the Octaves of St. Andrew, the 1^o. Vigil

‘ be fresher, and the Devotion of the People
 ‘ would not be so unduly divided among his Mem-
 ‘ bers.’ He concludes that ‘tis ‘ A Presumption
 ‘ and owing to excessive Covetousness and the
 ‘ want of Faith that any men are canonised for
 ‘ Saints.’

Ibid. lib.IV. As to Ceremonies, tho’ Dr. *Wicliff* often com-
 c. 11. plains of the excessive Multitude of them in his
 Time, and Peoples placing so much Religion in
 the Observation of them, that ‘ They would rather
 ‘ break G O D’s Commandments, than neglect the least
 ‘ Ceremony.’ Yet he owns it lawful to use them,
 and that ‘ it is necessary we should be led in the Way
 ‘ to Happiness, by some sensible Signs.’ Accordingly
The Order of Priesthood. he speaks with Approbation of Kneeling and Knoc-
 c. 14. MS. king on the Breast at Prayer.

‘ Fasting, he says, is enjoined only for the sake
 ‘ of producing an Act and Habit that is better,
 ‘ and so it is commendable as it is an Abstinence
 ‘ from Sin.’ And therefore he stiles it Pharisaical
 to ‘ set a greater Value on bodily Fasting or the
 ‘ breaking of it which are things visible to others,
 ‘ than on a spiritual Fasting or Abstinence from
 ‘ Sin.’

Trial. lib.II. Dr. *Wicliff* likewise opposed judicial Astrology,
 c. 15. observing that ‘ the Foundation of the Astrolo-

Vigil of the Nativity of our Lord, the Nativity of our Lord,
St. Stephen’s Day, St. John Evangelist’s Day, Holy Innocents
Day, St. Thomas of Canterbury, Circumcision, the Vigil of
the Epiphany, the Epiphany, the Conversion of St. Paul, the
Purification, the Chair of St. Peter, St. Matthew’s Day, the
Annunciation of St. Marie, St. Philip and Jacob, the Vigil of
St. John Baptist, the Nativity of St. John Baptist, the Vigil of
the Apostles Peter and Paul, the Octaves of St. John Baptist,
the Translation of St. Martin, the Octaves of the Apostles Pe-
ter and Paul, the Day of the 7 holy Brethren, the Vigil of the
Assumption of St. Mary, the Day of the Assumption, St. Bar-
tholomew’s Day, the Decollation of St. John Baptist, the Na-
tivity of St. Mary, the Exaltation of the Cross, the Vigil of
St. Matthew the Apostle, the Day of St. Matthew, St. Micha-
el’s Day, the Vigil of All Saints, All Saints Day.

* gers Science is uncertain, and that they feigned
or invented Opinions which they knew nothing
of.

He asserted likewise the Necessity of our being
assisted with the Grace of God in order to our
having any moral Vertue, and obtaining eternal
Blessedness. *Istas autem virtutes * quatuor, scilicet Ibid. lib. III.
quancunque virtutem moralem est impossibile inesse c. 2.
homini nisi assistat gratia Dei sui, quomodo, quaso, ha- * Iustitia
mo posset mereri beatitudinem vivendo & agenda se- Fortitudo,
cundum beneplacitum Dei, nisi Deus ex magna sua Prudentia
gratia hoc acceptet?* Temperan-
tia.

Concerning the Resurrection Dr. *Wick* declared
it to be his Opinion, that 'Tho' he was not Ibid. lib.
ashamed to own his Ignorance of what God III. c. 40.
would ordain at that time; or what or how
much of the Matter which they now carry
about them the Bodies of the Blessed will then
have; yet he did not doubt that many corpo-
rent and gross People carry about them here more
Matter, than they will have after the Resurrecti-
on in their own Country.'

As to the Place where *Hell* is, he thought it Ibid. lib. IV.
probable that it is in the Middle or Centre of c. 43.
the World, at the greatest Distance from Hea-
ven, and destitute of Light, and * all sort of * assistente
Comfort. corpore conso-
latorio.

His Opinion of Images he thus expresses. Articles
Thoug Imagis maad treult pat representen beylis MS. N^o. 10.
ye Roberti and Possion of Ihu Crisr and ower alias Regi.
Seyntis ben lesul and ye Bokis of letold Men by Eccle.
Gregori and ower Dostouris: Bevelets fals. Im-
gis that representen worldli Glorie, and Wyde of
the World, as if Crisr and ower Seyntis had-
den lyhid yus and deserbid Blisse bi Glorie and
Pompe of the World, ben fals Bokis, and woyt
to ben amendid o2 to be hent; as Bokis of oph
Errour, or of opin Cressie agens Cristen Feith.

Thoug Imagis moun be worshipid in a Manere,
as for Signis of Seyntis o2 as Bokis of * letold * ignorant.

Men, or as a Wylde kepith cherli the Kyng of
 hir Weddinge for Love of hir Husbonde: Ne-
 theles to wozshipe them as CRIST or his Sepn-
 tis is open Idolatrie. And it semeth pley-
 nly that alle those that onoure castli suche Idolis
 in spoilinge poze Men with unjust Wrangis or
 Tallagis, Oppressingis, Extorcions or other
 fraudis; or in sufferinge poze Men to perishe
 for Hungir, Cold or other Wretchidnessis for
 which thei greuethen agens God, onoure
 more Idolis that ben dounbe than oure Lorde
 JESU CRIST. Forsothe if Ezechie the blessed
 king brak the brasene Serpent commaundid
 of God to be maad, for the Puple gaf to it
 So MS. * Entens and Onour due to God alone, as it
 is open in the IV Boke of Kingis the XVIII
 Cap: hou moche more a Cristene King with
 Assent of his Lordis and trewe Clergie shuld
 brake or breake doun the Idolis whiche neither
 CRIST ne his Apostolis comaundiden, neither
 counseiliden to be maad, if the simple Puple doth
 Idolatrie by them in settinge hope in them, or
 gevinge honoure to them due to God alone, as
 in offeringe bi suche Idolis, or in offringe to
 them either to riche Men whiche the Lord
 CRIST comaundide to be gobe to poze Men
 aloone.

In the same Place he observes of PILGRIMA-
 GERS; That thoug it mygte be suffrid that like
 Men go a Pilgrimage in the Rewme in visytinge
 the Placis of Sepntis to eschewe Synnis and
 to geve Godis to nedi Men, so that thei sette
 not Hope of Helthe in the forleid ymagis, nei-
 ther keven the Werkis of Merciantis poze
 Men which CRIST comaundide under the
 Peyne of everlastinge Dampnacioun in the
 25 Cap. of Mathu: Netheles to gon a Pilgri-
 mage, and visyte suche Placis in sette Hope of
 Helthe in dounbe Idolis, or in Imagis made
 with Mannis Handis, in offringe to the Ima-
 gis

gis oz to riche Men of the Worlde the Almes
 Dedis, that ben due to poze Men bi Com-
 maundment of CRIST, is utterli unlesful,
 and an opin Signe of Idolatrie, and spoilinge
 and sleping of poze Men and Apostasse either
 goinge abak fro Cristene feith. On the whole
 he concludes, That Certis bi surthe Imagis and
 nice Pilgrimagis the Werkis of Merri ben cru-
 eli withholde fro nedi Men, and the common
 Puple is nedeles and unprofitabli occupied and
 entreesid in Synnis, and proude Clerkis and
 religiouse ben set so hige, that thei neither
 knowe GOD ne himself, nether secular Lordis
 Duli, ne here poze Neighbours mercifulli.

He blames these he calls proud worldly Clerks
 for challenging Franchise and Priviledge in ma-
 ny great Churches that wicked Men, open
 Thieves, Mansleers that have borrowed their
 Neighbours Goods and ben in Power to pay
 and make Restitution, there shullen dwell in
 SANCTUARY and no Man impeach them by
 Proceſs of Law, ne oth swozen on GOD's Bo-
 dy and used: And they meynntenen falsly that
 the King not confirm this Privilege and Rest-
 of Thieves and Robbery in his Newme, a-
 gentst GOD's Hest, Righteousness and his open
 Oath, by which he is swozn to do Justice and
 Equity to all his liege Men. So he elsewhere
 observes in the same Tract, That all Clerks of
 our Lond semen * cursed in this Point. for in
 eche Parish Church a common Chief and Man-
 sleer shall be received fourty Days at the least,
 and no Law pass on him to make Restitution
 tho' he be of Power, and to punish him justly
 for chastising of other Misdoers; but after four-
 ty Days he shal forswere the King's Lond, and
 then many times he robbeth moze and sleeth
 moze Men in-trust of such * Refute. Also, he
 says, great Houses of Religion, as Westminster,
 Beverly and other chalengyn usen and meyn-
 tenen

Great
 Sentence of
 Curse ex-
 pounded.
 c. 9. MS.

Ibid. c. 20.

* excom-
 municate.

Sic. MS.

men this Priviledge that whatever Chief or Felon come to this holy House of Religion he shall dwell there all his Lyfe and no Man impeach him, tho' he owe poore Men much Good, and have enough to pay it; and tho' he rebbe and see every Right many Men out of the Franchises, and every Day come agen he shal be meyn'ten'd thereto by Virtue of this open Wrecche.

*De Salsana
contra a fi-
dem. MS.*

* altho.

Of PETER PENCE Dr. Wickif thus writes, The secunde Wlerke of goodly Werry that this Pzest axith his Bischop touchith Conscience of Men, that the Bischop teche his Child where gederpunge of Petres Pens he groundid in Felon of GODDIS Lawe. For this Pzest woot of Bilebe that but gif the Gifte be thus groundid, no Prelat ne Angel of hevene schulde mebe him to assent thereto. Eithen poore Peple is spoylid inow * algif thei ben nage thus biggid. But this Pzest seith by GODDIS Lawe that gif his Hynge wole have this Moneye and all the GODDIS that he hath, he wile with good Will geve them him. For he redith in GODDIS Lawe that CRIST gave Tribute to the Emperour; but he weneth that no Man fyndith that CRIST gave Moneye to the Bischop or taugt Men to geve him, but if GODDES Lawe taugt to geve it. And oure Bilebe techereth that we ben holden to sue CRIST in the Things that we may, gif we wolen ever come to hevene, so that sue CRIST in Vertues bi our Power for this Wrecche.

P. 145. l. 33. add after *Matthew*. This Tra& is at the End of a MS. Vol. of Homilies on the Gospels fol. in 3 Parts in Trinity Colledge Library in Cambridge. C. 3. 4. and begins thus *Egressus Jesus Mat. 24. Textus Matthei de Antichristo*. This Gospel tellith myche Wisdom that is hid to mani Men, and speciali for this Cause that it is not alle rede in Church. It is likewise

in a MS. Vol. in C.C. Colledge in Cambridge among the Homilies on the Gospels for Holidays.

Ibid. l. ult. add after *dicendum*. This is the first of the Homilies or Sermons on the *Sonday Epistles* throught the Year in the public Library at Cambridge MS. 349 Class. 4. and in the King's Library at Westminster, N°. 1567. The Title, according to this last MS. runs thus, *Here beginneth the first Soneday Pistil of Advent: Domini- ca prima: Sciennes quia hora est. Rom. 13.* The Homily begins thus, *We taken as Bileve that the Pistils of Apostilis ben Gospels of CRIST.*—

P. 146. dele the four first Lines.

Ibid. l. 25. add after *narrat*. These Homilies are in a MS. Collect. in C.C.C. Library at Cambridge K. 15. and in the King's Library N°. 1567. the first of which Homilies is on the Vigil of St. Andrew. *Stabat Joannes.* Jo. 8° and beginneth thus. *This Gospel tellith in Storie howe CHRIST gederide his Disciples, and seith that John stood, and two of his Disciples.* There is very little Difference betwixt the two Collecti. only that in the King's Library has Homilies on the Festivals of St. Thomas of Canterbury, the VII holy Brethren, and St. James which are not in the C.C. Collection.

Ibid. l. 27. add after *Christi*. These are Homilies on the Week-Day Gospels, as *Wednesdays*, and *Fridays*, &c. They are in the Collecti. above-mentioned. The first Homilie is on the Wednesday Gospel in the first Weke of Advent. *Principium Evangelii.* Mar. 1. and begins thus. *Es Men schulde trowe in CRIST that he is bothe God and Man, so Men schulde trowe to his Word.* The Copy in the King's Library is here different. It dos not name the Gospel, and begins thus. *This Gospel of Mark begynneth how CRIST was teld in the oold Lawe, and how al his Liif was figurid both in Patriarkis and in Prophetis.*

Ibid.

Ibid. l. 29. add after *Or.* These are Homilies on the *Sundai* Gospels throught the Year. The Copy which Bishop *Bale* saw seems to have been according to that in the publick Library at Cambridge MSS. 349. Class. 4. In which Copy the first Homily on the Gospel is on the first *Sondai* Gospel after *Trinity*. *Homo quidam erat dives*, Luc. 16. and thus begins, *Crista tellith in this Parable hou richellus ben perolous*. But according to the Copy of these Homilies in the King's Library N°. 1567. The first of them is on the first *Sondai* Gospel of *Advept*, *Cum appropinquasset Jesus Hierosolimis*, Mat. 21. and thus begins; *This Gospel tellith of the secunde Advept of CRIST.*

P. 147. l. 1, 2, 3, 4, 5, 6. dele this Paragraph and read thus. In the MS. Copy in the King's Library at the End of the *Commune Sanctorum* is written; *Hæretis tendid the Commune Sanctorum*; and now bigyneth the *Propre*. But in the C.C.C. MS. it is ended thus, *Explicit Commune Sanctorum*, and the Vol. of Homilies that follows on the Gospels for Holy-days is begun with an Homily entitled, *Expositio Evangelii Matthei*, on this Gospel; *Egressus Jesus de Templo* Mat. 24. which seems to be the same with that mentioned by Bishop *Bale* N°. 5. and to be here misplaced, as several other Homilies are in these Collections.

P. 148. l. 20. add after *oportet*. This and N°. 37 are in a MS. Vol. of Tracts in the Library of Trinity College in Cambridge. MS. 326. 8. C. 5. 8. which contains the Tracts that follow.

1. De Ente communi. *In primis supponitur Ens esse; hoc enim non probari potest, nec ignorari ab aliquo.*

2. De ente primo. *Extenso Ente secundum ejus maximam ampliationem, possibile est venari in tanto ambitu Ens primum.*

3. De purgando Errores, & Veritate in communi. *Consequens est purgare Errores.*

4. De

4. De purgandis Erroribus & Universalibus in communi. *Tractatus continetur dicta de Universalibus.*

5. De Universalibus. *Tractatus de Universalibus continet 16 capitula, cujus primum.*

6. De tempore. *In tractando de Tempore sunt aliqua ex dictis superius capiendi.*

7. De Intellectione Dei. *Illorum quæ insunt Deo communiter quedam insunt sibi soli.*

8. De scientia Dei. *Ex dictis superius satis liquet quod scientiam quam Deus.*

9. De Volitione Dei. *Tractando de Volitione Dei quam oportet ex dictis supponere.*

10. De personarum distinctione. *Supere est investigare de distinctione & convenientia personarum quas credimus plena fide.*

11. De Ydeis. *Tractando de Ydeis primo oportet quærere si sunt.*

12. De potentia productiva Dei. *Veritatum quas Deus non potest renovare.*

13. De Sermone Domini in tribus parti: *Licet totum Evangelium. This Tract is all in Latin and divided into 4 Books.*

P. 150. l. 12. add after entitled. *Enarratio compendiosa & pia in Psalterium 4^o Lat. It thus begins, Magnam abundantiam Consolationis.*

P. 151. l. 18. del. *Of this there is, &c.* and add after *aliis.* The Reader will find a Copy of this Paper at the beginning of this Supplement.

P. 153. l. 4. add after 47. Of this Paper there is a Copy in *Walsingham's History* p. 206, 207, 208. which he intimates was drawn up by *Wicliff*, and delivered by him to the Popes Delegates 1378.

P. 154. l. 24 add after *Joanni* See N^o. 150.

P. 155. l. ult. add after *read.* It is likewise in the Collection of *Dr. Wicliff's Tracts* in *Trinity Coll.* near *Dublin*, and thus begins; *CRIST comandith to his Discipulis and to alle Cristen Men to understonde and see the low Dow of Pharisees, the which is pporriss.*

P. 156. l. 34. add after *Jesús*. This is one of the *Homilies* on the *Holy-Day* Gospels in the MS. Coll. in C.C. College in Cambridge 4°. K. 15. In *Vigil Ascensionis. Sublevatis Jesu oculis*. Jo. 17. This Gospel of Jon tellith what boodes *Wens Soules schul epe*, for *Wordis* of the Gospel ben *Bred of Lyp* to *Wens Soules*.

P. 157. l. 29. add after *Tiri*. This is one of the *Homilies* on the *Sunday* Gospels in the Collect in *Trinity* Coll. Libr. MS. 349. Class. 4. It is on the Gospel for the 12th *Sunday* after *Trinity*. *Eximus Jesus de sinibus Tiri*. Mat. 7. This Gospel tellith a *Miracle* of *CRIST* to *Men* to love him.

Ibid. l. 31. add after *se*. This is another of those *Homilies*. It is on the Gospel for the 12th *Sunday* after *Trinity*. *Dixit Jesus ad quosdam qui in se confidebant tanquam justii*. Luc. 18. This Gospel tellith in a *Parable* how that *Men* schulden be meke, and not *justifie* hemself.

P. 158. l. 9. add after *dicit*. This *Tract* is in the King's Library E. 1732. p. 67. The *Prologue* of it begins thus. *Seynt Paul* the *Apostle* seith that alle tho that wolen lye mekith in *CRIST* *Ihesu*.—— The *Exposition* thus begins; *The undoping of Seynt Joen hitokeneth* *Prelatys* of *hooli Chirche* that understandith the *Dois* of the *Gospels*.

* Bib. pub. P. 163. l. 18. add after *Help* of alle *Crysten*
Cantab. N°. *Peple*, bi the *grette* *help* and *Merci* of *God*
467. enti. *Shalle* *teche* *simple* *Men* and *Wymen* of good
Codex Mis. *Will* the right *Way* to *hevene*. * This *Tract* is
cell. Ang. 466. the first in several Volumes of *Tracts* of Dr. *Wic-*
N°. 12°. en. *The* *lif*'s whose *Titles* and *Beginnings* are as follow.
poor Caitiffs
Treatise.

2. *The Ground* of al *Goodnes* is *undefasse*
Bib. *Faith* rather *Believe*. This seems to be the same
Sancti Joan- with that which *Bishop Bale* calls *In Symbolum Fi-*
nis Coll. G. dei. N°. 152.

28. enti. *Wic-* † 3. A *Prolog* on the 10th of *Mark*. *A Man*
lif's *Exposi.* asketh of *CRIST* what he schulde do to have
on the Cata- *chism*.

the Xp̄ that ever shal last. — Here bigynneth
the Ten Commandmentis of God, Exo. 20.

4. The Charge of the X Heekis. These
ben the Heekis of God.

5. A Prolog on the Pater Noster. CRIST
seith who that loveth hym shal kepe hys Com-
mandmentis, and thei that kepen hem ben hys
freendis, as he seith hymself in another Place,
and he wole here hys freendis.

6. Here bigynneth a devout Praier of our Lord Je-
su Criste. O Thou hie, increat and everlastyng
Trinitie, that is to sci, Almighty God the
Fadir, Almighty God the Son, Almighty
God the Holy Ghoost.

7. Here bigynneth the Magnificat.

8. Here bigynneth a Letanie of our Lady that
St. Anselm made. Lord have Mercy
upon me.

9. Here bigynneth the Myrroure of Synnes. For
that we ben in the Urpe of his salyng Xp̄,
and our Dayes Passen. This Bishop Bale
calls *speculum peccatoris* N°. 101.

10. Here bigynneth a Tretys that spekethe of
the three Arrows that schulden be schet at Domy's Day
to hem that schulden be dampnyd. Deut. 32. This
seems to be the same Tract that Bishop Bale calls
De tribus sagittis N°. 100.

11. A good Tretys of *si quis vult venire post* *Council of*
me. CRIST not compellunge, but freli *Crist. MS.*
concellunge eche man to persyte Xp̄ seith *St. Johns.*
thus.

12. A good Tretys of Patience. But who that *Of vertue*
is verili fed with thiske Speed that came down *ous Patience*
from Hevene. *ibid.*

13. A good Tretys of Temptation. Whane
you are temptyd, either troublid have Wynde
of thiske Remedi.

14. A good Tretys of a notable Chartre of *The Char-*
Pardon of our Lord Jesu Crist. Everi wise *tre of He-*
man that clepeth his Critage, either askyth *ven. ibid.*
grete

grete Pardoun. kepeth hildi and hathe off
 Wynde upon the Chartre of his Challenge.

15. A noble Tretys of the Soul and Flefche.
 Almighty God seith by holi Job that alle
 Mans Lyf upon Erthe is fatige.

16. A noble Trete De nomine Jesu. Albe-
 cher thou be that arairst thee to love God.

17. A principal Trete Of the Love of Jesu.
 O onli Lord be to my fcery as lovest bi Dep
 and bi Dyght.

19. Item, Of Love of Jesu and of Mekenes.
 To ony Degre of very Love of Jesu may no
 Soul attepne but if he be verili meke.

The Effect of Wille MS. rie. St. John's. 19. Of Wille, and of despyfinge and of veyne Glo-
 Every Dede p'ailable o: reprovable
 of Hannes Wille, it hath either P'aisinge ei-
 ther Reprobinge.

20. De actyf Lf and contemplatyf. CRIST
 lovid myche Marie and Martha her Sister as
 the Gospel tellith.

Of Chastity and Virgini-
 ti ibid. 21. Fyve Chapitris to hem that wold lyve chaste.
 I wypte this Tretys in fyve schort Chapteris
 to hem that wolen lyve chaast, in token of the
 fyve most sharpe Stones the which in Figure
 K. David cjees out of rennyng River to over-
 come with the Gyant Golic.

P. 165. l. 7. dele the two next Lines, and add
 after verbi. This Tract is in Latin in the King's
 Library E. 270. Fol. and begins thus. *Prelibato
 tractatu de Anima restat de benedicta incarnatione
 & dividitur in 13 cap^a. Primum declarat quod
 Christus est summa humanitatis & per consequens
 creatura. Secundum quod hec sententia discrepat
 ab heresy Arriana.*

Codd. Ric. P. 174. l. ult. A Trete of thre. Three
 Jameti in thingis distrien this World, fals Confessours,
 Bi. Bodlei. 3. fals Men of Lawe, and fals Marchauntes.

Of the Seven Sacraments. We ben taugt
 that no Man hath Power to mynistre them to
 the Puple, but if he be a P'rest, saat tyme of
 Rede, .Of

Of Wedlock.

The Lif of the Virgin Marie.

These seem to be only Extracts from Treatises on these Subjects.

At the End of the MS. in the Library of Trinity Coll. in Cambridge B. 9. 34. entitled *Commentaries on the Psalms of David, &c.* which is the same with that in the King's Library N°. 1512. which begins thus, *Here beynneth the Prologe uppon the Sauter, that Richard Peremyte of Hampole translatid into Englyshe astir the Sentence of Doctours and Resoun,* are the following *Hymns* translated and commented on in the same Manner as the *Psalms*. These may have been done by the same Hand which translated the *Psalms*: Tho' I do not find that any such Translations are ascribed to *Hampole* by *Leland*. Mr. *Wharton* indeed tells us that he commented on the Songs of the *Old Testament* used in the Celebration of Divine Offices, but he says not a Word of his translating any of the *Hymns* taken out of the *New Testament*. On the other hand Dr. *Thomas James* tells us that 'Dr. *Wiclif* translated and commented on the *Psalms* of *David*, the *Te Deum*, *Nunc dimittis*, the *Magnificat*, and other *Hymns* now read and retained to this Day in the Usage and Liturgie of the Church of *England*.' Bishop *Bale* seems likewise to have thought this Translation and Comment to be *Wiclif's* since he ascribes to him a Tract *On the Holy Songs* or *Hymns* which begins *Confitebor tibi Domine quoniam*, which is the Beginning of the first of the *Hymns* in this Collection. I shall therefore set down the following Account of them.

1. Canticum Ysaie 12° *Confitebor tibi Domine, &c.* That is to the lobinge of thee I schal schrybe my Synnes, and that I schal do for thei dyspleen thee.

2. Canticum Ezekie Isai. 38. *Ego dixi in dimidio dierum, &c.* Hezekiah the King after his Seke-

B b

nels

De Scrip.
Brit. p. 349.
App. Ca-
vei H. L.
p. 35.
Apology.
p. 14-
N°. 42.

nels and grauntynge of Lpfe fiftene yeres,
ouerloveth G O D.

3. Reg. 1. cap. 2. *Exultavit cor meum in Domino*, &c. Helkanah who was fadze of Samael had two Wpbes.

4. Cant. Moyf. Exod. 14. *Cantamus Domino, gloriſe enim magnificatus eſt.* Wle that ben ladde out of Egypte.

* Sic. MS. pro 3°. 5. Abacuc. * 5°. *Domine audivi auditionem tuam* &c. Lord thogh the Privie of the Incarnation I knew thee our G O D, having Merri on thin handi Werk.

6. Deutero. 32. *Audite Celi que loquor* — That is yee Men that have your Conderſation in Hevene, and ye that bene in adyſ Lpfe.

7. Dan: 3. *Benedicite omnia opera Domini Domino* — This Plaine was made after a Miracle that G O D dyde in the Tyme of Nabugodonosor.

8. *Te Deum laudamus.* It is communli ſaide that this Song was made of Auſtin and Ambroſe.

9. Lucæ 1°. *Benedictus Dominus Deus Israel.* — This Plalm is of more Authozity than the Song before, for it is Witte of the Goſpel as Luc tellith.

10. Lucæ. 1°. *Magnificat anima mea* — Our Lady Sr Mary after the greetynge of Gabriel, and the conceyvinge of GODDES Son.

11. Luc. 1°. *Nunc dimittis.* — This is the threddie Plalm ſingen of Preeſtis again thei go to her Bedde late on Nychtes.

12. *Symbolum Athanaſ.* *Quicunque vult* — It is ſaide communlie that there ben thre Creddeſ — This Comment is imperfect and ends with that Verſe, there is one Perſon of the Fadze, another of the Bone —

Arch-Bi- ſhop Wake's State of the Church. Ap. p. (77) (78) P. 210. l. 20. place * before 20th, and add in a marginal Note. * According to the Account given in the Cotton MS. The firſt Convocation held

held by this Court was *May 21.* the *second* Convocation the *Octaves* of *Corpus Christi*, and *Nicholas Hereford*, *Philip Repyndon* and *John Aston* did not appear 'till the *third* Convocation, when they refusing to answer plainly to the Conclusions objected to them, the Arch-Bishop prefixed to them the *12th* of the Calends of *July* as a peremptory Day for them to answer upon; at which *fourth* Convocation of the Court they answering ambiguously and not clearly, the Arch-Bishop condemned Master *John Aston* as an obstinate Heretic, and superseded the other two prefixing them another Day, *eight Days* after, to appear before him. *viz. July 1st* in *Christ Church Canterbury*, and because they did not then and there make their Appearance, pronounced them contumacious, and solemnly denounced them excommunicate with all their Followers.' But there seems to be a Mistake in this Account as to the Time of Holding the *2d* and *3d* Convocations which could not be the *Octaves* of *Corpus Christi* *June 24.* and *May 19.* if the first Convocation was *May 21.* May 19.
June 20th.

Thus I have done what I could to compleat the History of the Life and Troubles of this great and excellent Man, and to vindicate his Memory from those Calumnies and Abuses which have both formerly and of late been cast upon it. I should have been glad that this had fallen to the Lot of some other Man whose Abilities and Circumstances were better suited to such an Undertaking than, I'm sensible, mine are: And that the good *Wish* of the present learned Bishop of *PETERBOROUGH* had taken Place, *viz. that* A fair Account of the Life and Writings of the learned and pious Mr. *John Wiclef* would be drawn up by some sober Student at *Oxford* (as in Duty bound) where *Wiclef* form'd his Studies, and spread his Doctrines; and where it was the singular Credit of that noble University to defend his

Third Letter to the Lord Bishop of Carlisle.
p. 9.

Person, and maintain his Character, and to give publick Attestation of his Abilities and Merits even after his Death, to confront and silence his peevish Adversaries. *But not finding any Reason to hope that any one else would engage in such a Work, rather than it should not be done at all I resolved, however unfit I thought my self for it, to undertake it. Could I have been spared from attending to this large and populous Cure, to have spent some Time in each of our famous Universities, there might perhaps have been fewer Omissions and Mistakes than I am afraid the Reader will find in this Essay. Particularly I might have been enabled to give a more compleat Account of Dr. Wiclif's Writings than I have now given. But I hope some Friend or other to the Memory of this good Man and worthy Confessor will get arise who will rectify what Mistakes I have made for want of Light, and supply the several Omissions and Defects with which I'm afraid this Essay of mine is attended.*

Meregate, May 27, 1720.



A Collection of Papers referred to in the SUPPLEMENT to Dr. *WICLIF*'s Life.

Nº I.

Determinatio quedam Magistri JOHANNIS WYCLYFFE de DOMINIO contra unum monachum, *Codd. MSS. Joh. Seldeni Archi. B. 10.*

INter alia doctor meus reverendus intromittit se de jure Regni ANGLIE vitiando jus idem, ut videtur, multum implicite & explicitè. Ego autem cum sim peculiaris Regis clericus talis qualis volo libenter induere habitum responsalis defendendo & suadendo quod *Rex potest juste dominari regno ANGLIE negando tributum Romano Pontifici: Et quod errores regno impositi sunt falsi, & sine evidentia rationis vel legis sibi impositi:* Sed sub conditione hoc assero, quod doctor induat habitum responsalis vel argutoris, se obiciens ex adverso, quod sit falsum & pseudo-evangelicum quod domini temporales possunt in aliquo casu legitime auferre ab Ecclesiasticis bona sua: Et cum Rex ANGLIE frequenter sic abstulit secundum leges & consilium Anglicanum, nec potuit legitime sic facere, (si enim possit videtur ex opinione sua sequi quod Rex non possit legitime hoc facere,) & sic Leges Anglicane & consuetudines particate forent illegitime vel pseudo-evangelice in hac parte. Et revera si doctor, ut fingit, sic crederet, videtur tunc quod de lege correptionis fraterne, & professionis Legis Evangelice foret si se pro defensione hujus veritatis & destructione gratanter se exponeret.

2. Tunc enim cessarent amerciamenta, forisfactura, & assese quibus Rex poterit monachos & clericos cum delinquant punire. Secundo, asserit idem doctor, ut scola testatur, quod *in nullo casu licet viros ecclesiasticos coram seculari iudice conveniri*: Et allegat ad hoc Archidiaconum in Rosario, & multas alias leges: Et per consequens cum Jura & Consuetudines ANGLIE affirmant licere iudici-
bus secularibus in causa civili, in causa proditionis, furti, homicidii & similibus convenire religiosos in curia Regis, videtur impugnare Jura & Consuetudines Regni. Cum igitur credit assensum suum esse iustitiam, & ego, ex adverso, assensum meum esse iustitiam sibi oppositam, videat si velit suam defendere opinionem sive sententiam, & ego libenter volo me exponere, ex adverso tenendo quod Jura ANGLIE in hac parte sunt nullo modo Juri contraria: Et quod omnia dicta legum & doctorum que videntur sonare istiusmodi, intelligenda sunt quod non licet tradere clericum ad tale examen nisi juris casu & ordine reservatis vel observatis. Sic enim videbitur, si doctor loquitur ex corde volens defendere iustitiam, ego non dubito quin jura excipiunt consuetudines & casus alios. Unde huc usque non audebat Ecclesia Romana dirumpere Leges secularium dominorum generales sanctitas & rectificatas antequam fuerat sic dotata de layco feodo, de jure personatus, & sibi similibus. Nec audebat negare sequelam quin si juxta legem cujuscunque regni nulli sacre scripture contrariam, temporales domini ita possunt, tunc legitime ita possunt. Lex enim civilis non destruit, nisi forte fuerit lex iniqua, quod doctor asserit de Lege Anglie memorata. Item tertio asserit quod omnis ablatio rerum ab Ecclesia est injusta. Interdum, ut dicit quod non est possibile— Regem auferre Ecclesiasticis omnia bona cujuscunque Ecclesie nisi sic auferendo peccet * moraliter. Ideo, ut dicit, glossa mea que dicit quod bulle, leges & consuetudines prohibentes ablationes temporalium ab Ecclesia intelligende
- 3.

* Sic MS. pro
mortaliter.

telligende sunt de ablationibus iniustis, est nimis superflua. Et sic innuit quod quicumque Rex abstulerit vel auferat temporalia clericorum vel religiosorum iniuste sic fecit vel faciet. Ego autem, ex aduerso, offero me ad sustinendum vel suadendum quod talia & temporalia possunt iuste ac meritorie auferri ab Ecclesia quamcunque humanis legibus fuerint confirmata. Si autem ego assererem talia contra regem meum, olim fuissent in parlamento dominorum *Anglie* ventilata: Sed opiniones sunt diffamatae ut sint inter homines * amitate. Unum tamen scio quod periculosius est in hac parte hodie impugnare consuetudines & jura regnorum tamdiu a sacris primoribus approbata, quam est reprobare aliquam veritatem quam ego publico. Requirit autem doctor meus cum suis fratribus, cum nimis vehementi instantia, cum ebullitione spirituali & tumore quod ego respondeam ad formas argumentorum suorum & specialiter ad formam & materiam quam fecit pro Papa contra jus Domini Regis. Omne, inquit, Dominium donatum sub conditione ad conditionis destructionem dissolvitur: Sed Dominus Papa donavit Regi nostro Regnum *ANGLIE* sub conditione quod *ANGLIA* 700 marcas solveret curie annuatim, que conditio per tempus & tempora est substracta: Ergo Rex *ANGLIE* olim decidit a vero Dominio *ANGLIE*. Et miror quam plurimum quod cum tanta instantia expetunt solutionem hujus rationem & tractatum istius materię, & specialiter cum * tum sit ipse mihi & rationibus meis indifferens, sed cuicumque speculativo theologo vel legiste. Et pepigimus quod non querendo divitulas alienas † pipismat fructus * q̄ colimus vel ambages procedat directe ad improbandum questionem quam principaliter pepigit impugnare. Sed tres cause dicte sunt michi cur homo facit; primo, ut persona mea sic ad Romanam Curiam diffamata, & aggravatis censuris ab ecclesiasticis beneficiis sit privata. Secundo, ut exhinc sibi & suis benevolentia Romane Curie sit reportata. Et tertio

* Sic MS.

* Sic MS.

pro tamen.

† Sic MS.

* Sic MS.

1.

2.

3.

tam ut ut dominante Domino papa Regno *Anglie* liberius, capiosius et voluptuosius sine freno correptionis fraterne sint Abbathiis civilia Dominia cumulata. Exhinc quidem dicitur quod, ad Regni injuriam, exceptiones impetrant Thesauri Regni exhaustivas. Ego autem tanquam humilis & obedientialis filius Romane Ecclesie protestans me nichil velle asserere quod sonaret injuriam dicte Ecclesie, vel rationabiliter offenderet pias aures. Primo ergo transmitto Doctorem meum reverendum ad solutionem hujus argumenti quam audiavi in quodam Consilio a Dominis secularibus esse datam. Primus autem Dominus in armis plus strenuus fertur taliter respondisse. 'Regnum, inquit, *Anglie* per gladium suorum procerum ab olim quassitum est, & contra hostes invadentes eodem gladio defensatum. Sic enim tributum violente exactum a JULIO CESARE, fortificato Regno, rationabiliter est substractum quod secundum principia * aq1. nullum violentum eternum sive perpetuum. Cum ergo sit idem judicium de dicto redditu Romane Curie sane consulo quod negetur penitus nisi papa manu valida ipsum poterit extorquere. Quod si temptaverit, meum est pro jure nostro resistere. Secundus Dominus arguit sic. Nullis, inquam, debet concedi tributum vel redditus nisi subiectis capitibus: Sed Papa non est capax hujus vestigialis, ideo, supposita fraterna subventionem, debet sibi talis exactio denegari. Debet enim Papa esse sequax precipuus Christi: Sed ipse Christus noluit esse proprietarius Civilis Domini, nec per consequens Papa debet. Nam *Mat. 8.* quum avarus secularia dominia sentiens, promiserat sequi Christum, sic respondit ad mentem sponte promittentis, *Vulpes, inquam, foramina habent, volucresque celi nidos, filius autem hominis non habet ubi caput suum reclinet.* Quasi dixisset, noli putare quod docebo te facere mirabilia sanitatum ut ex eorum questu acquiras civile dominium, quum

* Sic MS.

quum nec ego nec mei discipuli volumus esse
 proprietarii hic in via. Cum igitur debemus
 Papam ad observantiam religionis sue astringere,
 probatur quod tenemur in exactione hujus con-
 ditionis civilis resistere sibi. Tertius Dominus
 arguit sic, Videtur mihi quod ratio facta & ejus
 fundamentum retorqueri poterit in Romanum
 pontificem. Nam cum Papa sit servus servo-
 rum Dei, probatur quod non reciperet vecti-
 gal de ANGLIA nisi propter ministerium per-
 solvendum. Cum ergo non edificat Regnum nos-
 trum nec spiritualiter, nec corporalia, sed defal-
 cando temporalia per se & suos confortat pecu-
 nia, favore & consilio inimicos, videtur quod de-
 bemus provide premissam petitionem subtrahere :
 Subtracta enim per se causa, subtrahi debet &
 * methodum ad eandem. Et quoad assumptum * Sic MS,
 satis experimur defectum Pape & Cardinalium
 tam in corporali quam in spirituali suffragio,
 Quartus Dominus. Videtur mihi quod de jure
 Regni cui sumus astricti, debemus Pape resistere
 in hac parte. Nam juxta principia Pape ipse est
 capitalis dominus cunctorum bonorum datorum
 vel mortificatorum in Ecclesia. Cum ergo circa
 tertiam partem Regni vel amplius sit mortifica-
 tum Ecclesie, videtur quod Papa sit Dominus
 illorum omnium : In cujus signum post vacatio-
 nem particularis Ecclesie per mortem prepositi
 exigit tanquam illorum bonorum dominus primos
 fructus. Cum ergo in Civili Dominio non pos-
 sunt esse duo dominantes ex æquo, sed oportet
 quod unus sit capitalis dominus, & alter subdo-
 minans, videtur quod oportet vel concedere pro
 tempore vacationis Papam esse tenentem Regis
 Anglie vel è contra. Regem autem nostrum no-
 lumus in hac parte sibi subdicere, cum donans
 quisque ad manum mortuam sibi reservat capita-
 le dominium. Immo relinquitur quod Papa de-
 bet pro isto tempore esse Regni vel Regis subdi-
 tus vel vassallus ; Cum ergo continue defecit ab
 ejus

* Sic MS. ^{pro foris fecit.} ejus homagio atque servitio, videtur quod olim negligens * fore fecit, nec sunt tales conditiones minute quoad tempus & pretium parvipendende, cum talia parva tracta in consequentiam, ex processu temporis adolentur in majora; cum enim ex latenter vel repente mortificatione dominorum ANGLIE vendicat Papa esse utilior Dominus quam Rex ANGLIE ipsum pertinens ad coronam. Quintus Dominus. Monet me plurimum utrum illa conditio fuit addita propter beneficium absolutionis, vel relaxationem interdicti vel exheredationem qua Papa Regi Johanni reddidit regnum nostrum: Quia certus sum quod non pure graviter in perpetuam elemosinam concessit curie talium donum. Si primo modo vel secundo, dico quod tunc debet conditio ex inhonestate symoniaca interrumpi. Non enim licet dare spirituale beneficium, interveniente sic gravati pacto propter redditum temporalium reddendorum; quum *Mat. 10 Gratis accepistis gratis date.* Immo videtur quod Rex & regnum exciderent in curia a Regni * domino, si non cum illis patribus resisterent conditioni hujus inhoneste. Si enim in partem † p^me & penam peccati Papa Regi nostro injunxit, videtur quod pauperi Ecclesie ANGLIE cui Rex injuriatus est in partem restitutionis, & non sibi conferenti absolutionis beneficium, assignaret elemosinam hujus. Non enim sapit religionem Christi, †† Absolvam te sub conditione quod in perpetuum des mihi annuatim tantam pecuniam: Videtur quod frangens sic fidem Christo licet pactum inhonestum infringere. Immo videtur rationale quod pena

†† Johannes Rex—totum Regnum suum Anglie & Hibernie Deo & beato Petro Apostolo, ejusque vicario catholico Innocentio Papae III^o, successoribusq; catholicis in remissionem peccatorum suorum totiusq; generis sui, in 1000 marcis, scilicet, pro Anglia 700, & pro Hibernia 300 constituit censuale. —
Triv. Annq. p. 158,

' redundans in peccantem, & non iniquitatem im-
 ' munem infligi debeat. Cum ergo redditus ta-
 ' lis annualis solummodo non in penam peccantis
 ' Regis redundat, sed vulgi pauperculi & immunis,
 ' videtur quod plus sapit avaritiam quam penam sa-
 ' lutarem. Si tertio modo Papa foret capitalis domi-
 ' nus Regni ad quem ex pacto Regis *Johannis* foret
 ' Regni Dominium devolutum. Quo dato sequi-
 ' tur—quod Papa posset quumcunque voluerit ex
 ' ficta forefactura exheredare Regem *Anglie*, & su-
 ' um quem elegerit advocatum preficere, Non sumus
 ' ergo, si quei, obstantes istis principiis? Sextus
 ' Dominus. Videtur mihi quod factum Pape, ut
 ' innexit tertius Dominus, in caput proprium re-
 ' torqueri potest. Nam si Papa donavit Regi
 ' nostro Regnum *ANGLIE*, ut pretendit, verba-
 ' liter, & non donavit Dominium cujus non erat
 ' Dominus, quia aliter fuit donatio nimis sophis-
 ' tica, tunc fuit Dominus Regni nostri. Et cum
 ' non liceat alienare bona Ecclesie sine rationabili
 ' recompensa, videtur mihi quod non licuit Pape
 ' alienare Regnum tam fertile pro tam pauco red-
 ' ditu annuali. Per idem enim posset alienare om-
 ' nia regna & dominia * adjacentia Romane Eccle- * adjacentia,
 ' sie pro redditu nimis stricto, quod foret inconve-
 ' niens apud eos. Et si consentimus suis principiis,
 ' videtur quod potest fingendo fraudem Ecclesie
 ' ultra quintam partem valoris regnum nostrum ad
 ' votum repetere. Ideo oportet, ut dixit Quintus
 ' Dominus, obstare principiis: Immo cum Chris-
 ' tus sit Dominus capitalis & Papa peccabilis, qui
 ' dum fuerit in peccato mortali, secundum theo-
 ' logos, caret dominio, & per consequens non de-
 ' rivat *ANGLICIS* jus ad regnum; videtur quod
 ' sufficit nobis ad unum Regni Dominum reservare
 ' nos a mortali & communicare bona nostra virtu-
 ' ose pauperibus, & sic tenere regnum nostrum,
 ' ut olim, immediate de Christo, cum sit ipse ca-
 ' pitalis Dominus per se sufficientissime quod licet
 ' creature dominium autorizans. Septimus Do-
 ' minus

* Sic MS. *pro quod.* minus. Miror quam plurimum quare non tan-
 gitis Regis imprudentiam & Jus Regni; * qui
 stat quidem quod improvida Regis pactio ex
 peccato suo ingruens, non debet vergere sine
 consensu Regni legitime ad perpetuum ejus de-
 trimentum, Sed dicitur quod Rex *Johannes* ex
 ejus peccatis gravibus percussus stultitia, cum,
 secundum politicos, omnis malus ignorans illegit-
 time sine legali consensu Regni obligavit se Curie,
 ut notatur; Ideo non est equum quod Regnum
 tamdiu portet penaliter onus suum. Licet enim
 fingatur obligatio sub sigillo Regis aureo, &
 paucis sigillis Dominorum seductorum appositis,
 quod Regnum *Anglie* persolveret perpetuo Curie
 tantum aurum, tamen cum alii domini qui nun-
 quam consenserunt proportionato tamen ad suum
 dominium habent interesse, videtur quod non fuit
 consensus Regni legitimus, aliter enim injuria-
 retur illis Dominis defendentibus cum peccatum
 tributum * ipsi, & sui sine causa contribuent.
 * Sic MS. *pro ipsis.* Oportet ergo, juxta consuetudinem Regni, ad
 tale commune pedagium quamlibet personam
 Regni in se vel suo capitaneo consentire.
 Non ergo dat carta cum sigillis quibuscumque
 appositis fidem ut debeat annuatim dictum
 tributum persolvere tantum, quia omnia ista
 possent a falsariis privatim fieri, Tamen quum li-
 cet assuerit Regis & paucorum seductorum con-
 sensus plenarius, defuit tamen illis Regni autho-
 ritas & consentientium plenitudo. Istis ex pru-
 dentia Dominorum suppositis, videtur mihi facile
 respondere ad formam & materiam argumenti.
 Quoad Formam, patet quod defuit, cum sit falla-
 cia consequentis: Ac si sic argueretur, ex dissoluti-
 one conditionis consequentis ad materiam rei vel
 alterius rationabilis perditur donum conditionaliter
 devoti; ergo per idem ex dissolutione conditionis
 quantumcunque inhoneste. Ideo probatur nisi
 Doctor probaverit mihi contra rationes Domino-
 rum *Anglie* rationabilitatem illius conditionis
 expq.

exposita, ratio illa non militat contra iustitiam Domini Regis nostri sed, si non fallor, ante diem in quo cessabit omnis exactio non reificabit quod hec condicio fuerit rationabilis & honesta.



Nº. II.

*Epistola Willielmi Cantuariensis super condemp- Bibli. Cotton.
natione herefium Wickleffi in synodo. Cleop. E. II.
fol. 155.*

WILLIELMUS permissione divina *Cantuariensis* Archiepiscopus totius Anglie primas & Apostolice sedis legatus, dilecto in *Christo* filio fratri Petro Stokys sacre pagine professori ordinis Carmelitarum; *salutem, gratiam & benedictionem.* Ecclesiarum prelati circa gregis Dominici sibi commissi custodiam eo vigilantius intendere debent quo lupos ovium vestimentis indutos ad rapiendum & dispergendum oves noverint fraudulentius circuire. Sane frequenti clamore & * devulgata fama, quod dolentes referimus, ad nostrum pervenit auditum quod licet secundum Canonicas sanctiones nemo prohibitus vel non missus absque sedis Apostolice vel Episcopi loci autoritate sibi predicationis officium usurpare debeat publice vel privatim; quidam tamen cum eterne dampnationis filii insaniam mentis producti sub magne sanctitatis velamine virtutem ejus abnegantes, auctoritatem sibi vendicant predicandi ac nonnullas propositiones & conclusiones infra scriptas hereticas erroneas atque falsas olim ab ecclesia condemnatas, & determinationibus ecclesie repugnantes que statum totius Ecclesie & tranquillitatem Regni subvertere & enervare minantur, tam in Ecclesiis quam plateis & aliis locis prophanis infra nostram *Cantuariensem* provinciam non verentur asserere, dogmatizare,

* Sic MS.

tizare, & publice predicare, illis nonnullos *Christi* fideles inficientes, & a fide Catholica, sine qua nulla est salus, facientes flebiliter deviare. Nos itaque attendentes quod tam perniciosum malum quod in plurimos serpere poterit eorum animas letali contagione necando, non debeamus, sicut nec

† Sic MS.
pro *ne*.

debemus, sub dissimulatione transire † nec sanguis eorum de nostris manibus requiratur, sed id quantum nobis ex alto permittitur extirpari volentes de quam plurimorum fratrum est suffraganeorum nostrorum consilio & assensu, convocavimus plures sacre Theologie Doctores ac Juris canonici & civilis professores, & alios clericos quos famociores & peritiores de Regno credimus, ut super dictis questionibus vota sua dicerent & sentire. Verum quod premissis conclusionibus & assertionibus in nostra & eorundem confratrum & doctorum convocatorum presentia patenter expositis & diligenter examinatis finaliter est compertum nostro quod & eorum omnium communicato consilio declaratum quasdam questionum illarum hereticas esse, quasdam vero erroneas atque determinationibus ecclesie repug-

* Sic MS.
pro *distribu-*
antur.

† Sic MS.
for. pro *mo-*
neatis.

* *monemus*

nantes sic inferius * disturbantur. Vobis committimus & mandamus in virtute obedientie firmiter injungentes, quatenus publice † moveatis & inhibeatis prout nos presentium tenore * movemus pro 2^o & 3^o ac districtius inhibemus pro prima monitione unum diem pro secunda alium diem & pro tertia monitione canonica & peremptoria unum alium diem assignando, ne quis de cetero cujuscunque status aut condicionis existat, hereses seu errores predictos vel eorum aliquem teneat, doceat predicet seu defendat in Universitate *Oxon.* in scholis vel extra, publice vel occulte, aut hereses seu errores hujus vel earum aliquem predicantem audiat vel auscultet, seu ei saveat vel adhereat publice vel occulte, sed statim tanquam † specimen venenum pestiferum emittentem fugiat & evitet sub pena excommunicationis majoris quam in omnes & singulos in hac parte rebelles & nostris monicionibus non parentes,

† for *Ser-*
pentem.

rentes, lapsis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & offensa suis precedentibus, & id fieri merito exigentibus, ex nunc prout ex tunc ferimus in hiis scriptis.

Conclusiones heretice & contra determinationem Ecclesie de quibus supra fit mentio in hec verba sequuntur.

Quod substantia panis materialis & vini maneat 1.
post consecrationem in sacramento altaris.

Item, quod non maneat sine subjecto in eodem sacramento post consecrationem. 2.

Item, quod Christus non sit sacramento altaris idemptice vere & realiter in propria persona corporali. 3.

Item, quod si episcopus vel sacerdos existat in peccato mortali, non ordinat, consecrat nec baptizat. 4.

Item, quod si homo fuerit debite condiciones, omnis confessio exterior est sibi superflua & invalida. 5.

Item, Pertinaciter asserere non esse fundatum in evangelio quod Christus missam ordinavit. 6.

Item, quod Deus debet obedire Diabolo. 7.

Item, quod si Papa sit prescitus & malus homo, ac per consequens membrum Diaboli, non habet protestationem supra fideles Christi ab aliquo sibi datam, nisi forte a Cesare. 8.

Item, quod post Urbanum sextum non est alius recipiendus in Papam, sed vivendum est more Grecorum sub legibus propriis. 9.

Item, asserere quod est contra sacram scripturam quod viri ecclesiastici habeant possessiones temporales. 10.

Conclusiones erronee & contra determinationem ecclesie de quibus superius memoratur in hec verba sequentia.

Quod nullus Prelatus dicet aliquem excommunicare nisi prius sciat ipsum esse excommunicatum a 11.
D E O.

Item,

12. Item, quod sic excommunicans ex hoc sit hereticus sive excommunicatus.
13. Item, quod prelatus excommunicans Clericum qui appellavit ad Regem & consilium Regni eo ipso traditor est Regis & Regni.
14. Item, quod illi qui dimittunt predicare seu audire verbum DEI vel evangelium predicatum Propter excommunicationem hujusmodi sunt excommunicati, & in die iudicii traditores DEI habebuntur.
15. Item, asserere quod nullus est Dominus civilis, nullus est episcopus, nullus est prelatus dum est in peccato mortali.
16. Item, quod Domini temporales possint, ad arbitrium, eorum auferre bona temporalia ab ecclesiasticis habitualiter delinquentibus, vel quod populares possint, ad eorum arbitrium Dominos delinquentes corrigere.
17. Item, quod decime sunt pure elemosine, & quod parochiani possint, propter peccata suorum curatorum, eas detinere, & ad libitum, aliis conferre.
18. Item, quod speciales orationes applicate uni persone per prelatos vel religiosos non plus prosunt eidem persone quam orationes generales, ceteris paribus, eidem.
19. Item, quod eo ipso quod aliquis ingreditur religionem privatam quantumcunque redditur ineptior & inhabilior ad observantia mandatorum DEI.
20. Item, quod sancti instituentes religiones privatas quascunque tam possessionatorum quam mendicantium in sic instituendo peccaverunt.
21. Item, Religiosi viventes in Religionibus privatis non sunt de Religione Christiana.
22. Item, quod fratres teneantur per laborem manuum & non per mendicationem victum suum adquirere.
23. Item, quod conferens elemosinam fratribus vel fratri predicanti est excommunicatus, & recipiens.

In quorum omnium Testimonium sigillum nostrum privatum duximus apponendum. Dat. in Manerio nostro de Ortesford 28^o die Mensis Maii Anno Domini 1382 & nostre translationis antro primo.

Nº. III

*Littera quam misit Archiepiscopus [Willielmus MS. in Hy-
Courtney] Cancellario Oxon. ut assisteret peroo Bod.
fratri Petro Stokys in publicatione ejusdem 163. fol. 67.
Commissionis sub hac forma.*

IN Christo fili, Miramur non modicum & tur-
bamur quod cum ille Magister *Nicholaus Her-
forde* super predicationibus & doctrina hereticarum
& erronearum * concionum notorie reddatur sus- * Sic MS.
pectus, sicut nos vobis alias retulisse meminimus, ex- pro conclusio-
tunc vos sibi adeo ꝑ favorabilem exhibuistis ut ex- num.
cellentiores & digniores * animi sermonem in † Sic MS.
Universitate vestra vobis & Cancellario qui pro † Sic MS.
tempore fuerit deputatum, ut nostris, assignaretis for. pro anni.
eidem *Nicholas* absque difficultate qualibet inibi
predicandum. Vobis ergo consuevimus & horta-
mur in visceribus *Jesu Christi* quod talibus nullum
de cetero presumatis impartiri favorem, ne ipsorum
fides & numero unus esse videamini, & exinde con-
tra vos officii vestri debitum nos oporteat exercere.
Quia adversus hujusmodi presumptorum audaciam
Dominus noster Rex & procures regni in processus
nostri subsidium nobis & suffraganeis * vestris sic * Sic MS.
* permiserunt assistere, quod per *Dei* gratiam di- pro n:stis &
nus non regnabunt. Et ut talium presumptorum promiserunt.
consortia & opiniones erroneas abhorrere ꝑ dicamini † Sic MS.
dilecto filio meo fratri *Petro Stokys* sacre pagine pro- pro discami-
fessori ordinis Carmelitarum in publicatione litera- ni.
rum nostrarum, sibi contra * conciones hujusmodi * Sic MS.
directarum pro defensione catholice fidei viriliter pro conclusi-
adherere curetis, & literas illas in scholis theologi- ones.
cis Universitatis predictae per Bedellum illius fa-
cultatis in proxima lectura inibi faciendam absque
dimi-

diminutione quacunque faciatis effectualiter publicari, nobis illico rescribentes quid feceritis in hac parte. Scriptum in manerio nostro de *Orieorde* penultimo die *Maii*. Semper in Christo valete.



Nº. IV.

MS. in Hy- *Mandatum datum Concellario Oxon. eodem*
peroo Bod. *anno die 8º Corporis Christi in Domo præ-*
fol. 70. 2. *dicatorum London. cum alio mandato publi-*

* Sic MS. *candi * conciones damnatas in Ecclesia beate*
pro conclusi- *Virginis in anglico & latino & similiter per*
ones. *scolas. Et insuper inquirendi per omnes Au-*
las de fauteribus earundem, & compellendi eos
ad purgationem publicam.

IN DEI nomine Amen. Cum nos *Willielmus* permissione divina *Cantuariensis* Archiepiscopus totius Angliæ Primas & Apostolicæ sedis legatus de consensu suffraganeorum nostrorum nonnullos clericos seculares & regulares universitatis studii generalis *Oxon.*, nostræ provincie *Cantuariensis*. ac alios sanctius in fide catholica sentientes ad informandum nos de & super quibusdam conclusionibus hereticis & erroneis in variis locis nostræ provincie *Cantuariensis*. in subversionem totius Ecclesiæ & dicte nostræ provincie generaliter & communiter predicatis, ac etiam publicatis fecerimus convocari; habitaque super hiis deliberatione plenaria de nostro & dictorum suffraganeorum & convocatorum eorum communicato concilio deliberatum fuit quasdam conclusionum ipsarum hereticas esse, quasdam vero erroneas & determinationibus Ecclesiæ notorie repugnantes, & ab Ecclesia damnatas fuisse & esse; quas etiam ex habundanti sic damnatas esse declaramus;

ramus: Ac intelleximus ex fidedignorum testimoniis ac experientia facti quod tu magister *Robertus Ryge* Cancellarius universitatis prædictæ præmissis conclusionibus sic dampnatis aliquantulum inclinasti & etiam inclinas, quem in hac parte suspectum habemus, intendi huiusmodi clericos sic convocatos, & alios nobis in ea parte adherentes vel faventes sicut ipsos sic favere & adherere oportuit, eo prætextu per dolosas ymaginationes tuas multipliciter de facto gravare: Te magistrum *Robertum* Cancellarium prædictum monemus 1^o, 2^o & 3^o ac peremptorie, quod præfatos clericos seculares vel regulares, ac eis in præmissis faventes in actibus scholasticis, seu alios qualitercunque ea occasione non graves, impediās vel molestes, judicialiter vel extrajudicialiter, publice vel occulte, seu gravari, impediri vel molestari facias aut procures directe vel indirecte, per te vel per alium, vel quantum in te est permittas ipsos sic gravari; quodque nullum permittas de cetero in Universitate prædicta hereses aut errores prædictos, aut eorum aliquem tenere, docere, prædicare vel defendere in scholis aut extra, nec etiam *Johannem Wycliff*, *Nicolaum Herford*, *Philippum Repyngdon* canonicum regularem, *Johannem Aston*, aut *Laurentium Redman* qui de heresibus notorie sunt suspecti, vel quemcunque alium sic suspectum vel diffamatum ad prædicandum admittas, sed eos ab omni actu scholastico, donec suam in hac parte purgaverint innocentiam coram nobis, suspendas, sub pena excommunicationis majoris quam in personam tuam, si monitionibus nostris hiis non parueris cum effectu, culpa, dolo, seu offensa tuis in hac parte exigentibus, dicta monitione præmissa quam in hac parte canonicam reputamus, exnunc prout ex tunc, & ex tunc prout ex nunc ferimus in hiis Scriptis: Absolutionem hujus summe excommunicationis siquam te contigerit incurere, quod absit, nobis specialiter reservantes, &c.

Et tunc aliud mandatum sibi dedit ad publicandum Conclusiones damnatas in Ecclesia

Beata Virginis in anglico & latino, & similiter
 per scholas & insuper inquirendi per omnes aulas
 de fautoribus eandem & compellendi eos ad
 purificationem sive abjuracionem. Et convenit eum
 Commissionem prius Scripta Fratri. *Petro Stokys.*
 Et tunc dixit [Cancellarius] quod non fuit assensu
 metu mortis esse publicare. Et tunc inquit Ar-
 chiepiscopus. Ergo Universitas est sancta & heresum
 que non permittit veritates catholicas publicari.
 Et 10. etiam habuit [Cancellarius] in Consilio
 Domini Regis quod ipse exequeretur omne pre-
 ceptum Archiepiscopi per Cancellarium fegit.
 Et venit Dominus & in Dominica sequenti publicavit
 suum mandatum, & sic tunc excitavit seculares
 contra Religiosos quod timebant plures mortem,
 clamando quod ipsi vellet destrucere Universita-
 tem, cum tamen Religiosi solum defendebant par-
 tem Ecclesie.

Post autem, non obstantibus illis preceptis,
 suspenditur *Henricus Crumpe* Magister in theologia
 ab actibus suis publice in Ecclesia beate Virginis,
 & imponant sibi perturbationem pacis quia vo-
 cavit hereticos Lollardos. Et tunc venit *London*
 deponens querelam domino Cancellario Regni,
 Domino Archiepiscopo, & Concilio Regis. Unde
 per breve regum mittitur pro eo ut compareret
 cum suis procuratoribus, [Gaulterus Dash & Jo-
 annes Huntman] & comparuit ubi data sunt sibi
 hæc precepta & digesta sunt in Literas patentes.

In Biblio. Cotto. Cleopatra E. H. sunt allegata &
 probata contra Cancellan. & Procuratores que tunc
 temporis producta sunt ab Archiepiscopo. in 8 foliis.

N^o. V.

Breve Regium Cancellario Oxon' & procuratoribus.

RICHARDUS Dei Gratia Rex Anglie & Francie, & Dominus Hybernice, Cancellario & Procuratoribus Universitatis Oxon, qui nunc sunt vel qui pro tempore fuerint, Salutem. Zelo fidei Christiane, cujus sumus & semper esse volumus defensores, moti salubriter & industi, volentes summo desiderio impugnatores dictæ fidei qui suas privas & perversas doctrinas infra regnum nostrum Anglie seminare, & damnatæ conclusiones eidem fidei notorie obviantes tenere & predicare jam noviter pessime præsumpserunt, & conantur in perniciem populi nostri, ut accepimus; antequam ulterius in suis procedant erroribus & maliciis, vel alios inficiant, reprimere & condigna castigatione coercere, assignamus vos ad inquisitionem generalem, assilantibus vobis omnibus theologis Universitatis prædictæ regentibus, faciendam ab omnibus & singulis graduatis theologis & juristis universitatis ejusdem, si quos de jurisdictione universitatis illius agnoverim, qui sunt eis probabiliter suspecti de favore, credencia vel defensione alicujus heresis vel erroris, & maxime quarundam conclusionum per venerabilem patrem *Willielmum* Archiepiscopum *Canthar.* de consilio sui Cleri publice damnatarum, vel etiam alicujus conclusionis aliqui eandem consimilis in sententia vel in verbis. Et si aliquos de cetero inveneritis qui quicquam prædictorum heresum vel errorum, vel quemcumque consimilem crediderint, favorint vel defenderint, vel qui magistros *Johannem Wycliff.* *Nicholaum*

Herforde, Philippum Repyngdonn, Johannem Astoun
 seu aliquem alium de aliquo prædictorum heresium
 vel errorum, seu alio simili in verbis vel in senten-
 tia probabili suspicione notatum in domos & hos-
 pitia ausi fuerint acceptare, vel cum eorum aliquo
 communicare, vel sibi defensionem aut favorem
 præbere præsumpserint aliqualem ad hujusmodi fau-
 tores, receptatores, communicantes & defensores, in-
 fra septem dies postquam præmissa vobis constite-
 rint ab Universitate & Villa *Oxon.* banniendum
 & expellendum donec coram Archiepiscopo *Can-*
uariensi pro tempore existente suam innocentiam
 manifesta purgatione monstraverint: Ita tamen ut
 se purgare cogantur ipsos tales esse nobis & eidem
 Archiepiscopo de tempore in tempus infra mensem
 sub sigillis vestris certificetis. Mandantes insuper
 quod per universas Aulas Universitatis prædictæ
 diligenter inquiri & scrutari faciatis indilate, si
 quis aliquem librum, sive tractatum de editione
 vel compilatione prædictorum Magistrorum *Jo-*
hannis Wycliff vel *Nicolai* habuerint, & quod li-
 brum illum sive tractatum ubicunque contigerit in-
 veniri, arrestari, capi, & præfato Archiepiscopo
 infra mensem absque correctione, corruptione, sive
 mutatione quacunque quoad ejus sententiam vel
 verba presentari faciatis. Et ideo vobis in fide &
 ligeancia quibus Nobis tenemini, & sub forisfactura
 omnium & singulorum libertatum & privilegiorum
 Universitatis prædictæ & omnium aliorum quæ No-
 bis forisfacere poteritis, injungimus. Et manda-
 mus quod circa præmissa bene & fideliter exequen-
 da diligenter intendatis & ea faciatis & exsequami-
 ni in forma prædicta, & quod præfato Archiepis-
 copo & ejus mandatis licitis & honestis vobis in
 hac parte dirigendis pareatis prout decet. Da-
 mus autem Vicecomiti & Majori *Oxon.* pro tem-
 pore existentibus, ac universis & singulis aliis vice-
 comitibus, Majoribus, Ballivis, Ministris & aliis
 fidelibus subditis nostris, tenore præsentium, in
 mandatis quod vobis in exsequutione præmissorum
 auxilientur.

auxilientur, parcant & intendant. Teste meipso
apud *Westmon.* 13^o die Mensis *Julii*, anno regni *A. D.* 1382,
nostri sexto,



N^o. VL

*Aliud Breve Regium Cancellario Oxon. & pro-
curatoribus.*

RICARDUS Dei Gratia Rex *Anglia &
Francia* Dominus *Hibernia*, Cancellario &
Procuratoribus Universitatis *Oxon.* Salutem. Cum
nuper facta per fratrem *Henricum Crumpe* mona-
chum regentem in sacra theologia in Universitate
prædicta gravi querimonia qualiter coassistente ipso
venerabili Patri Archiepiscopo *Cantuariensi* & aliis
Magistris in theologia in civitate *London.* in con-
demnatione diversarum conclusionum erronearum
& hereticarum vos ad suggestionem quorundam sibi
adversantium, prætendentiumque pacem Universi-
tatis prædictæ per ipsum *Henricum* in ultima lectione
sua in scholis facta violatam fuisse, eundem fratrem
Henricum ad respondendum * mihi coram vobis * Sic. MS.
evocatum pro eo quod coram vobis non comparuit,
sicuti non potuit, pronuntiastis contumacem, &
de Pacis perturbatione convictum, per quod ipsum
Henricum ab actibus scholasticis & lectione suspen-
distis. Dedimus vobis diem jam elapsam per Bre-
ve nostrum essendi coram concilio nostro apud *West-*
monasterium & ad respondendum super præmissis &
ad quædam alia inde facienda quæ in Brevis prædicto
expressius continentur, super quo materia prædicta
& suis circumstantiis coram dicto concilio nostro,
presentibus vobis, examinatis, rimatis & plenarie
intellectis per idem concilium nostrum, decretum
& specialiter definitum extitit totum processum.

versus prefatum *Henricum* occasionibus promissa
habitu atque factum cum omni eo quod exinde est
secutum, esse nullum, invalidum, irritum, & inani-
nem; ipsumque *Henricum* ad actus scolasticos &
consuetam lectionem, & statum pristinum restituenda
& pariter admittendum, prout vobis ad plenum
constat. Volentes igitur decretum & diffinitionem
prædicta debite fore exsequuta, & obtinere
firmitatem, vobis districtius quo possumus præci-
pimus & mandamus quod omnem processum versus
ipsum fratrem *Henricum Crumpe* in Universitate

* Sic MS. prædicta, ut * permittitur, habitum sive factum,
pro pramittitur, & quicquid exinde fuerit obsecutum celeriter & pe-
nitius revocantes, eundem fratrem *Henricum* ad actus
scolasticos, consuetam lectionem, & statum pri-
stinum admittatis & restitui faciatis indilate iuxta
formam Decreti & Diffinitionis prædictorum. In-
iungentes insuper vobis ac vestris Commissariis sive
Deputatis successoribusque vestris, & quibuscunque
magistris regentibus & non regentibus ac aliis præ-
sidentibus officiariis ministris secularibus Universita-
tis prædictæ in fide & fidei & fidei quibus nobis teneo
mini quod ipsum fratrem *Henricum* ex causis præ-
dictis, aut fratrem *Patrum Scolarum* carmelitam oc-
casione absentia suæ ab universitate prædicta, aut
fratrem *Stephanum Rairington* carmelitam, vel ali-
quum alium religiosum aut secularum eis faventem
occasione alicujusdicti vel facti doctrinam Magistro-
rum *Johannis Wycliff*, *Nicolaï Herford*, *Ralph*
Rapington seu reprobationem & condemnationem
prædictorum heresum & errorum aut correpi-
tionem vel correctionem sanctorum suorum quali-
tercunque concernentes, non impediatis, molesto-
ris seu gravetis, aut impediri, molestari, seu gra-
vari clam vel palam ullo modo permittatis; sed
* Sic MS. ea * totiusque pacis sunt, unitatis, & quietis in
Universitate prædicta, & maxime inter religiosas
& seculares procuretis & cum omni diligentia fove-
atis ac totis viribus præservetis. Et hæc sub foris-
factura omnium & singularium libertatum & privi-
legiorum

legionum Universitatis predictæ, & omnium aliorum quæ nobis forisfacere poteritis nullatenus omit-
tatis. In cuius rei testimonium has litteras nostras
fieri fecimus parentes. Teste meipso apud West-
mon. 14^o die Mensis Julii, Anno regni nostri A. D. 1382.
Sexto.

N^o. * VI.

Breve Regium Cancellario & Doctoribus Oxon.

Fama celebri * divulgantur nostris auribus jam
noviter est intimatum quod quamplures opi-
niones nefarie & allegationes detestabiles in quo-
dam libro ex compilatione *Job. Wicklef* Trialo-
gus vulgariter nuncupato, hereses & errores notorie
includentes, Sacris determinacionibus & canonicis
Sanctionibus Sanctæ Matris Ecclesiæ, & maxime
consecrationi sacramentali multipliciter repugnan-
tes continentur & conscribuntur. Ex quorum pub-
licatione & vesana Doctrina populus Christianus
qui ex affectione & instigatione latentis inimici
pronior est ad malum quam ad bonum, & præser-
tim his diebus (quod absit) infici potest, & per
consequens damnaviliter labi & decidere in erro-
res, unde non modicum esset dolendum. Nos
zelo Fidei Catholicæ (cujus sumus & erimus, Deo
dante, defensores) salubriter commoti, nolentes-
que huiusmodi hereses aut errores infra terminos
nostræ potestatis quatenus poterimus sustinere, im-
mo pro eis penitus rescand. & delend. brachium
seculare apponere cupientes: Vobis in fide & lige-
ntiâ quibus nobis tenemini, & sub forisfactura
omnium quæ nobis forisfacere potestis Injungimus
& Mandamus quatenus omnes & singulos Docto-
res Theologie ejusdem Universitatis regentes &
non

* Sic MS.

D. 1396. 18^o die Julii Regni nostri anno 19^o.

Nº VII:

E. II. Fol.
151.

A. D. 1396.

R Everendissimo in Christo patri ac Domino
Domino suo spirituali Domino THOMAE
DEI gratia Cantuar. Archiepiscopo, totius AN-
GLIÆ primati, & Apostolicæ sedis legato, aliisque
venerabilibus patribus & prelatibus Provincie Cantu-
ariensis, Universitas studii generalis Oxon, Re-
verentias & Honores debitos & devotos tam venerando
ceteri Prelatorum, & ad defensionem percelebrem
catholicæ fidei firmiter & feliciter adunari. Pres-
tantissime Pater & Domine, ab exordio nascentis
Ecclesiæ DEI VINCE sabaoth quam celestis agricola
Christus DEI Filius, suiique successores Apostoli
in

In sacro suo sanguine plantaverunt. Heretici qui sub specie pietatis, virtutis & gratie, Spiritu presumptionis inflati matrem suam Ecclesiam Dei sponsam suffodere satagebant. Tales enim doctores doctissimos in honore præcellere contendentes metaphorica scripturarum eloquia insanis suis sensibus pertinaciter attrahere cupiunt, innitentes, ut plurimum, sensui literali. Et sic, postpositis, imò spretis, mysticis Sanctorum Patrum dogmatibus, tanquam filii degenères & perversa viperarum gemina materna sua viscera degenerando corrodunt, concutiunt, & erumpunt. Tales enim cum in suis astutis ingeniis plene superare non valeant temporale seculare brachium callide provocant, & promissis ad credendum illicita que delectat contra statum & Prelatos Ecclesie vetita quasi licita predicant, ut, sublati aut concussi hostiliter fidei Christiane columpnas, suos errores & hæreses facilius introducant. Legimus de *Arrio* heresiarcha, ut de ceteris taceamus quod * ipsi suadente consilio omnes Prelati Catholici regiminis in exilium missi sunt, vix tribus exceptis qui divino providente consilio *Arriane* perversitatis erroribus viriliter obviaverunt. Unde & de eo testatur *Hieronymus*; *Arrius* in *Alexandria* modica scintilla fuit, quia statim extinctus non fuerat, totum fere terrarum orbem ipse flamma consumpsit. Sed, prætermis-
 * Sic MS.
 sioneis qui faciliter numerari non possunt, ut vicinius accedamus ad proprias, Doctor quidam novellus dictus *Johannes Wiclif*, non electus sed infectus Agricola vitis Christi jam infra paucos annos pulcherimum agrum vestrum *Campaniæ* provincie tot variis seminavit zizanias, torque pestiferis plantavit erroribus, tot denique sue secte procreavit hæreses, quod, sicut probabiliter credimus, usque mordacibus sarculis & censuris asperrimis explantari vix poterunt aut evelli. Ad quantum enim hæc secta novella * vobiscum jam nuper invaluit a vestra, sicut credimus, paternali memoria non recessit. Nos tamen ista mala cura vigili ponderantes,
 * for nobiscum.

res, vestre prudentissime Paternitatis auctoritate
sussulti vestrisque salutaribus & votivis suadellis &
monitis pro viribus obsequentes per duodecim se-
lectissimos viros Magistros & Doctores multos li-
bros & libellos, aliosque tractatus & opuscula mul-
ta prelibari *Johannis* longa deliberatione prospexi-
mus, & multas Conclusiones in eis & que nobis
videntur signavimus, signatas excerptimus, excerpt-
tas morose digessimus, & digestas conquisimus sa-
cre doctrine contrarias & per consequens reas
igne. Sed cum apud plurimos nostra satis
parva sentiantur auctoritas easdem Conclusiones

* Sic pro-
vestre simul & in unum redactas vestro paternitatis

inclite vestrorumque contrarum maturiori exami-
ni denuo recensendas offerimus, ut per vos, si place-
at, ulterius beatissimo Patri nostro summo Pontifi-
ci has iterum cupimus intimari. Scriptum est
enim quod funis triplex de difficili rumpitur, si
forte commissa nobis auctoritas pro funiculo com-
putetur. Alias autem Conclusiones erroneas non
paucas, imo fere totidem quos sequuntur de libello
prefati *Johannis* extraximus, quas cum non sint e-
iusdem aut multum cognate sententie cum his scrip-
tis illas, tanquam superfluas decrevimus hic omit-
ti. Est enim iam auditori quam lectori fastidium, &
opus inutile eandem sepe sententiam pueriliter in-
culcare. Et preterea multas alias Conclusiones in
procedendo collegimus in sterili pugna verborum
sustinere sophistice, illas idem peperimus extreme
condemnationis sententia fulminari. Rationes au-
tem & causas damnationis Conclusionum sequenti-
um in presentiarum omisimus, eo quod ipsarum
falsitatem huius * que sane sapinat cum antiquis
Doctoribus planam esse convicimus, nec vexare vos
duximus pro insanis & nihilominus cum plurime
sint & longe ipsarum improbario prolixior fastidi-
um forte gigneret inspector.

* Sic pro-
qui

Nomina XII. Judicum Oxoniensium congregationis in superiori epistola prætorum.

Doctores in Theologia.

Magister *Willelmus Ufford*, regens in clauistro Carmelitarum. 1.

Magister *Thomas Claxton*, regens in clauistro * *Dominico* * *Predicatorum*. *north*

Magister *Joannes Wytenham*, de novo Collegio. 3.

Magister *Joannes Langedon*, Monachus Ecclesie 4.

Christi Cantuariensis † & post Episcopus *Koffensis*. † *jamque e* *Collegio Can-*
tuar Oxon.

Baccalarii in Theologia.

Magister *Robertus * Gilbert*. † *Gylbert e Domo* * *Sic Antiqui.*
vel Collegio *Mertonensi*, posthæc Episcopus *Lond-* *Oxonien.*
nensis. † *Sic Ibid.*

Magister *Johannes * Luk*. * *Lucke de eodem* 2.
Collegio.

Magister *Ricardus Carrisdale*. 3.

Magister *Ricardus * Suedisham*. * *Snedisham*. * *Sic Ibid.* 4.

† *Studentes in Theologia.* † *Scholares.* † *Sic Ibid.*

Magister *Ricardus Flemynge*, post Episcopus *Lincol-* 1.
nienfis.

Magister *Thomas Rodbourne*, * post Episcopus * 2.
Menevensis. * *e Collegio Mertonensi*. * *Sic Ibid.*

Magister *Robertus † Rowdbery*, † *Ronbury*. † † *Sic Ibid.* 3.

Magister *Ricardus Grasdale*. 4.

Reperta sunt Conclusiones censuris dignæ in operibus *Ex Historia*
quorum tituli sequuntur. *& Antiq. Oxon.*
P. 236. c. 2.

Sermo Dei in monte quodque libros quatuor com- 1.
pletebatur, 85. conclusi.

De Simonia, 24. 2.

De perfectione statuum, 9. 3.

De Ordine Christiano, 33. 4.

Triologus, tribus libris absolutus, 20. 5.

Dialogus, 15. 6.

De

7. De Arte sophistica, in tertio autem ejus argumenti tractu, 20.
 8. De Dominio Civili, in tres libros diviso, 44.
 9. De Diabolo & membris suis, 5.
 10. De Dotatione Casarea, 14.
 11. Responsio ad argumenta Monachi de Salley, 11.
 12. Responsio ad argumenta Strode, 9.
 13. De Confessione, 5.
 14. De versutiis Pseudocleri, 4.
- Summa Totalis 298.

The Author of the Antiquities of Oxford makes the number of these Conclusions to be but 267, and Bishop Bale reckons them 266. But as they stand in the Fasciculus Rerum Vol. I. p. 266, 267, &c. they are 301.

In the Year 1410, Sixty one Conclusions of Dr. John Wicliffe were condemned at Oxford, in a full Convocation of Regent and Non-Regent Masters, on the Feasts of St. John and St. Paul. Which Conclusions are said to have been taken out of the following Books,

- | | |
|--|---|
| 1. De Sermonibus Domini in monte continens libros 4 partiales. | 6. De perfectione Statuum. |
| 2. Liber Trialogorum in libros 4 divisus. | 7. De Ordine Christiano. |
| 3. Liber Dialogorum. | 8. De Arte sophistica. |
| 4. De Symonia. | And two small Tracts which the Scholars are prohibited to read. |
| 5. De gradibus Ecclesie. | |

Collatio Articulorum 18 damnatorum ab Ar. Arundel, 1396. cum Trialogo Wiclefi.

*Articuli Joannis Wiclefi
damati ab Archi. Thoma
Arundel & sumpti
ex Trialogo Wiclefi.*

Trialogus. Lib. IV. c. 4.

1. **Q**UOD manet
Panis substantia
post ejus consecrationem
in altari, & non desinit
esse panis.

2. Sicut *Joannes* fuit
figurative *Elias* & non
personaliter: sic panis
est figuraliter Corpus
Christi, & non naturali-
ter Corpus Christi. Et
quod absque omni am-
biguitate est figurativa
loquutio, Hoc est Corpus
meum, sicut illa in verbis
Christi, *Joannes* ipse est
Elias.

1. **O** Portet credere
quod iste panis,
virtute verborum sacra-
mentalium, sit conse-
cratione sacerdotis primi
veraciter Corpus Christi
& non potius desinit esse
panis quam humanitas.

2. Nunquid credimus
quod Baptista ex hoc
quod sit factus, *Helias*
virtute verborum Christi
Mat. 11. desinit esse *Johan-
nes* vel aliquid quod sub-
stantialiter ante fuerit?
Conformiter non oportet
quod licet panis incipiat
esse Corpus Christi vir-
tute verborum suorum,
quod desinat esse panis,
cum panis fuit substanti-
aliter, ex hoc quod in-
cipit esse sacramentaliter
Corpus Christi. Sic enim
Christus dicit Hoc est
corpus meum: virtute
quorum verborum oportet

tet illud concedere sicut in Evangelio *Mat. xi.* de baptista assertur, *ſcitis ipſe eſt Helias.* Et propter laborem in *equivocis*, Chriſtus non contradicit Baptiſta *Joſhan.* i. cum ipſe aſſerit *non ſum Helias.* Unus enim intelligit quod eſt *Helias* figuraliter, & alius quod non eſt *Helias* personaliter. Et conſiſtentes; non contradicunt ſed equivocant qui concedunt quod hoc ſacramentum non eſt (ſupple naturaliter) Corpus Chriſti, & idem ſacramentum eſt figuraliter Corpus Chriſti.

3. Quod ſacramentum eucharistiæ eſt naturaliter verus panis, loquendo conformiter, ut prius de pane materiali albo & forando, quem in cap. *Ego Berengarius*, Curia Romana Determinavit.

4. Quod deſinientes parvulos fidelium ſine baptiſmo ſacramentali decedentes non fore ſalvandos, ſunt in hoc præſumptuoſi & ſolidi.

3. Hoc ſacramentum eſt naturaliter verus panis — Ipſa Curia Romana ante ſolationem Diaboli cum antiqua ſententia prædicta planius concordavit, ut patet de conſ. diſ. 2. c. *Ego Berengarius*. *Trial. Lib. IV. c. 2.*

4. Modicum valent ſigna doſtra niſi de quanto illa Deus acceptaverit gratioſe. Et per hæc reſpondeo ad objectum tuum tertio, concedendo quod Deus, ſi voluerit, poteſt damnare infantem talem [non baptiſatum] ſine injuria ſibi facta, & ſi

si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem vel evidentiam in ista materia acquirendam, sed ut mutus subitico, confitens humiliter meam ignorantiam verbis conditionalibus usitando, quod non claret mihi adhuc si talis infans a Deo salvabitur sive damnabitur. Sed scio quod quicquid in isto Deus fecerit erit justum, & opus misericordiae a cunctis fidelibus collaudandum. Illi autem qui ex auctoritate sua, sive scientia, in ista materia quicquam diffiniunt, tanquam praesumptuosi & stolidi non se fundant. *Lib. IV. cap. 12.*

5. Quod collatio sacramenti Confirmationis non est Episcopis reservata.

5. Non video quod hoc sacramentum [Confirmationis] sit specialiter Episcopis caesariis reservatum. *Lib. IV. cap. 14.*

6. Quod tempore Pauli sufficiebant ecclesiae duo ordines clericorum, Sacerdos & Diaconus. Nec fuit tempore Apostolorum distinctio Papae, Patriarcharum, Archiepiscoporum; sed quod sufficit quod sint Presbyteri & Diaconi secundum fidem scripturae; quia su-

6. Unum audacter assero, quod in primitiva ecclesia, vel tempore Pauli suffecerunt duo Ordines clericorum scilicet sacerdos atque Diaconus, similiter dico, quod tempore Pauli fuit idem Presbyter atque Episcopus. — Tunc enim adinventum non fuit distin-

perbia Casarea alijs gradus adinvenit.

etio Papæ & Cardinalium, Patriarcharum, & Archiepiscoporum, Episcoporum & Archidiaconorum, Officialium et Decanorum cum cæteris officariis, & privatis religionibus quorum non est numerus neque ordo.

— Ex fide scripturæ videtur mihi sufficere esse Presbyteros atque Diaconos servantes statum atque officium quod eis Christus imposuit, quia certum videtur quod superbia Casarea hos gradus & ordines adinvenit. *Lib. IV. cap. 15.*

7. Quod antiqui qui ex cupiditate rerum temporalium, ex spe mutuorum juvaminum, aut ex causa excusandæ libidinis, licet de prole desperent, copulantur adinvicem, non vere matrimonialiter copulantur.

7. Videtur mihi probabile quod tales qui non possunt procreare carnaliter quodammodo illicitè copulantur. Unde antiqui qui ex cupiditate temporalium, ex spe mutuorum juvaminum, aut ex causa excusandæ libidinis, licet desperent de prole, copulantur ad invicem non vere matrimonialiter copulantur, & sic juvenes in ætate. *cap. 20.*

8. Quod causæ divortii ratione consanguinitatis vel affinitatis, sint infundabiliter humanitus ordinatæ.

8. Nec delector in multitudine causarum divortii, cum multæ sunt infundabiliter humanitus ordinatæ; ut patet spetialiter de Cognatione. *ibid.*

9. Quod

9. Quod hæc verba, *Accipiam te in uxorem*, eligibilia sint pro contractu matrimonii quam hæc verba, *Accipio te in uxorem*. Et quod contrahendo cum illa per hæc verba de futuro, *Accipiam te in uxorem*, & post cum alia per hæc verba de præfenti, *Accipio te in uxorem*, non debent frustrari verba propter verba secundaria de præfenti.

10. Quod isti duodecim sint procuratores Antichristi, Papa, Cardinales, Patriarchæ, Archiepiscopi, Præsules, Episcopi, Archidiaconi, Officiales & Decani, Monachi & Canonici Bifurcati, pseudofrateres introducti jam ultimo, & Quæstiores.

9. Similiter hæc convertunt, ut hic supponimus, *Te accipio in uxorem* & *Te accipiam in uxorem*. Cum ergo secundum sit certius, & minus imbrigabile, videtur quod sit eligibilius ad homines matrimonialiter copulandum. — Cum ergo cum verbis *de futuro* sit consensus compossibilis, & verba illa sunt vera, atque in Domino ordinata, quomodo licet verba illa frustrare per verba sequentia *de præfenti* quæ non sunt tantæ efficacitæ. *Lib. IV. cap. 22.*

10. Supremi & ultimi [ministri ecclesiæ] sunt sacerdotes Christi recte ejus Evangelium prædicantes. Et ista pars debet esse quasi anima corpori matris nostræ. In istis autem est major deceptio: Cum Antichristus habet sub Specie Cleri, Procuratores duodecim contra ecclesiam Christi machinantes; cujusmodi ponuntur Papæ & Cardinales, Patriarchæ, Archipræsules, Episcopi, Archidiaconi, Officiales, Decani, Monachi & Canonici bifurcati, pseudofrateres introducti jam ultimo, &

Quæstores. Omnes autem isti duodecim, & specialiter prælati Cæsarii & Fratres, infundabiliter introducti sunt manifesti discipuli Antichristi, quia libertatem Christi tollunt, ac onerant sanctam Ecclesiam, & impediunt ne currat Lex Evangelii liberè sicut olim. *cap. 26.*

11. Quod *Numero-*rum decimo octavo, *Ezekielis* quadragésimo quarto, præcipitur singulariter negative, quod nec sacerdotes *Aaronitæ*, nec *Levitæ* habeant partem hæreditatis cum aliis tribubus, sed quod pure vivant & de decimis & oblationibus.

11. *Nume.* 18 sic habetur. *Dixit Dominus ad Aaron in terra eorum nihil possidebitis, nec habebitis partem inter eos, Ego pars & hæreditas tua in medio filiorum Israel: Filiis autem Levi dedi omnes Decimas Israel in possessionem pro ministerio quo serviunt mihi in tabernaculo Fœderis.* Si ergo Prælati nostri & viventes de Decimis fundant se in secunda parte hujus dicti Dominici ad avidè capiendum Decimas quæ lucrum sapiunt, Cur non primam partem auctoritatis Domini pro amore Christi pauperis adeo amplectuntur? Similiter, *Deutero.* 18 sic habetur: *Non habebunt sacerdotes & Levitæ & omnes qui de eodem tribu sunt, partem & hæreditatem cum [reliquo populo]*

10] Israel; quia *Sacrificia Domini & oblationes ejus comedent nihil aliud accipient de possessione fratrum suorum, Dominus ipse enim est hereditas eorum; sicut locutus est illis.* Si ergo tam acute negativa legis veteris de possessione clericorum ex verbis domini sunt mandata, & cum hoc Christus & sui Apostoli, tempore legis gratia, hoc idem mandatum strictius observarunt; quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret istis verbis? Similiter *Ezech. 44.* sic habetur. *Non erit sacerdotibus hereditas quia ego hereditas eorum: Et possessionem non dabitis eis in Israel, ego enim possessio eorum. Victimam & pro peccato & pro delicto comedent & omne votum Israel ipsorum erit. Primitiva omnium primogenitorum, & omnia libamenta, ex omnibus quæ offeruntur sacerdotum erunt: Et primitiva ciborum vestrorum dabitis sacerdoti, ut reponat benedictionem domui suæ. Lib. IV. cap. 15,*

11. Quod non est maior hæreticus, vel Antichristus quam ille clericus qui docet quod licitum est sacerdotibus & Levitis legis gratiâ dotari cum possessionibus temporalibus. Et si aliqui ex prævaricatione in Lege Dei sint hæretici, apostatæ, vel blasphemi, sunt illi clerici qui hæc docent.

13. Quod non solum domini temporales possunt auferre bona fortunæ ab ecclesia habitualiter delinquente: Non solum hoc eis licet, sed debent hoc facere sub pœna damnationis æternæ.

14. Si corporalis unctio foret Sacramen-

12. Quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret istis verbis? — Si aliqui ex prævaricatione in legem Domini sunt hæretici, apostatæ vel blasphemi, sunt illi clerici, etiam Episcopi, qui tam notabiliter offendunt in prævaricationem harum legum. — Si ergo Episcopus in mitra sit cornutus, ad denotandum quod nescit & observat utrumque testamentum, quis magis blasphemiando mentitur in Christum, quam ille qui dotatur & ditatur in possessione temporalium etiam supra Reges? *cap. 15.*

13. Nos autem dicimus illis quod nedum possunt auferre temporalia ab Ecclesia habitualiter delinquente, nec solum quod illis licet hoc facere, sed quod debent sub pœnâ damnationis gehennæ; cum debent de sua stultitia pœnitere, & satisfacere pro peccato quo Christi Ecclesiam macularunt. *cap. 18.*

14. Si ista corporalis unctio foret Sacramen-

tum,

tum (ut modo fingitur) Christus & ejus Apostoli ipsius promulgationem non tacuissent.

tum, ut modo fingitur, Christus & ceteri apostoli ejus promulgationem & executionem debitam non, tacerent. Concedo tamen tibi quod ista corporalis Unctio est, aliquibus ceteris paribus, Sacramentum. Sed oportet tunc quod Presbyteri mererentur suis devotis orationibus infirmatis.
cap. 25.

15. Quicumque est humilior, servitivior in amore Christi, quoad suam ecclesiam amativior, ille tam in Ecclesia militante major, & proximus est Christi vicarius.

15. Quicumque est humilior est Christo propinquior, — talis humilior est in regno cœlorum
major. Lib. III. cap. 2.

16. Quod ad verum dominium seculare requiritur justitia dominantis, sic quod nullus in peccato mortali est dominus alicujus rei.

16. Dictum est sæpius quomodo duplici titulo stat hominem habere Temporalia, scilicet, titulo originalis justitiæ, & titulo mundanæ justitiæ. Titulo autem originalis justitiæ habuit Christus omnia bona mundi, ut sæpe declarat *Augusti.* illo titulo, vel titulo gratiæ justorum sunt omnia: Sed longe ab illo titulo civilis possessio.
Lib. IV. cap. 17.

17. Quod omnia quæ evenient, absolute necessario evenient.

17. Quoad lapsum meum de necessario, reco- lo me dixisse in libro primo quod omnia quæ evenient

venient absolute necessario evenient. Et sic Deus non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam defendi constanter hujus oppositum, nec claret adhuc mihi demonstratio quæ hoc probat, ideo utor communiter hac cautela, mihi proposito tanquam possibili uno quod non est de facto. Suppono hoc tanquam possibile, si Deus voluerit. *Lib. III. cap. 8.*

18. Quod quicquid Papa vel Cardinales sui sciunt ex sacra scriptura deducere clare, illud duntaxat est credendum, vel ad sua monita faciendum. Et quicquid ultra presumpserint sit, tanquam hæreticum, contemnendum.

18. Scripta aliorum doctorum magnorum quantumcunque vera dicuntur apocrypha, nec sunt credenda nisi de quanto in scriptura Domini sunt fundata.——

Ut scriptura Sacra sit magis apreciata & laudata, quæcunque veritas quam viator sensu non percipit debet ex hac fide scripturæ esse deducta, saltem si requiritur a fidelibus esse credenda. *Lib. III. cap. 31.* Cavebo ab hac hæresi, si Papa & Cardinales asserant hunc esse sensum Scripturæ ergo sic est; quia tunc forent supra Apostolos confirmati. *L. IV. cap. 10.* *Ar-*

Articuli damna. in Con. Constantiensi.

Art. 17. Populares possunt ad suum arbitrium dominos delinquentes corrigere.

Assumunt [Episcopi in concilio terræmotus] istud subdole pro medio ad hunc finem, quod error nimis periculosus est dicere quod *Domini temporales possunt, ad arbitrium eorum, auferre bona temporalia ab Ecclesia delinquente; & Quod populares possunt, ad eorum arbitrium dominos delinquentes corrigere.* Quamvis autem ista *secunda* particula sit iners pectus a fratribus adinventata, tamen fratres laborant assidue ad fundandum illam sophisticæ. *Trialo. Lib. IV. cap. 37:*

*Addenda.*

P *Age 36. Line 5. after Vexation put †, and at the bottom this marginal Note. † Bishop Latimer observes how obnoxious they were who re- proved the Clergy, or supposed any thing amiss in any of that Order. There is, saith he, a Doctor that writeth of this Place, his Name is Doctor Gorrham, Nicholas Gorrham, I knew him to be a Schole Doctor a great while ago, but I never knew him to be an Interpreter of Scripture till now of late: He saith thus, Major devotio in laicis, & vetulis, quam in clericis, &c.*

There

Sermous.
fol. 71 b. ed.
1571.

There is moze Devotion, sayth he, in Tape folke and olde Wives, and in these simple folke and vulgar People than in the Clarkes : They be better affected to the Worde of God then those that be of the Clergy. I mervaile not at the Sentence, but I mervaile to finde such a Sentence in such a Docto^r. If I should say so much, it would be sayde to me, that it is an evil Byrde that defiles his owne Nest, and Nemo laeditur nisi a seipso, There is no Man hurt but of his own self.

Ibid. fol. P. 341. l. 35. put † before Clerkis of Kitchene
171. b. and in the Margin this Note. † Of this Bishop *Latimer* complains in his time. It is, says he, a thing to be lamented, that the Prelates and other spiritual Persons will not attend upon their Offices they will not be amongst their flockes, but rather will run hether and thither, here and there where they are not called, and in the mean Season leave them at Adventure of whom they take their Living : Yea and furthermore, some will rather be Clarkes of Kitchens or take other Officis upon them besides that which they have already : But with what Conscience these same do so, I cannot tell.

History of But Dr. *Hylen* represents this as if the Bishop had
Reforma. p. said that the poor Clergy being kept to some sorry
61. Pittances were forced to put themselves into Gentlemens Houses, and there to serve as Clerks of the Kitchen, Surveyors, Receivers, &c.

CONTENTS.

P Reface. *Testimonies concerning Dr. John Wiclif.*

Chap. 1. *Of the Place of Dr. Wiclif's Birth; his going to Oxford; his disputing against the Friars in behalf of the University, and concerning the Poverty of Christ: He is made Master of Baliol College, and Warden of Canterbury-Hall, and is removed from the latter by the Sentence of the Pope.* p. 1.

Chap. 2. *Wiclif defends the King's Title in opposition to the Pretensions of the Pope: He professes Divinity, and reads the publick Lectures in the University, in which he attacks the Corruptions of the Fryars.* p. 17.

Chap. 3. *Of the papal Usurpations in England; they are complained of by the Parliament. The King issues out Commissions to enquire what Benefices, &c. were in the Hands of Italians, French-men, &c. Dr. Wiclif is sent Ambassador to the Pope; Of his Lectures and Writings against the Pope, and the Corruptions of the Clergy.* p. 28.

Chap. 4. *Dr. Wiclif is complained of to the Pope; XIX Articles are objected to him; The Pope sends his Bulls to the Arch-Bishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wiclif, and to the University of Oxford, and writes a Letter to the King. Dr. Wiclif appears before the Pope's Delegates at St. Paul's London; That Court breaks up in Confusion, and meets again at Lamhith: Pope Gregory dies: A Schism at Rome: Dr. Wiclif falls sick and recovers.* p. 42.

Chap. 5. *Dr. Wiclif preaches and writes against the Pride and Tyranny of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, it having never been done before.* p. 66.

Chap. 6. *Dr. Wiclif opposes the Popish Doctrine of Transubstantiation: He is censured for it by the Chancellor*

Chancellor of Oxford, and some of the Doctors of the University: Dr. Wiclif appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels, he is succeeded by Arch-Bishop Courtney, who in a Court held at the Preaching Friars London, condemned several Opinions held by Wiclif's Followers, and requires the Chancellor of Oxford to publish the Condemnation in St. Mary's Church and in the Schools in that University: Dr. Wiclif is by Vertue of the King's Letters to the Chancellor expelled the University, and retires to Lutterworth. p. 76.

Chap. 7. Dr. Wiclif being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palsie, and is cited to appear before the Pope: He writes a Letter to excuse himself, and has another Fit of the Palsie, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance, and burning them. p. 98.

Chap. 8. Of Dr. Wiclif's Opinions. 113.

Chap. 9. Of Dr. Wiclif's Writings. 143.

Chap. 10. An Account of the principal Persons who favoured Dr. Wiclif and his Doctrines. p. 175.

A Table of the Records and Papers that are in the Collection.

1. *Specialis Licentia Domini Regis Edwardi III pro appropriatione Advocationis Ecclesie de Pageham Aula Cantuariensis in Oxonia.* p. 235.
2. *Charta Foundationis Aula Cantuariensis, & Donationis Manerii de Wodeford Lincoln' Dioceos dictæ foundationi.* p. 237.
3. *Instrumentum Collationis Johannis de Wycliffe Guardianatui Aula Cantuariensis in Universitate Oxoniz.* p. 240.
4. *Copia Registri Langham referens promotionem Johannis de Radyngate ad Guardianatum Aula Cantuariensis & ejus dismissionem.* p. 241.
5. Man-

5. *Mandatum Apostolicum ad exequendam sententiam Cardinalis Andruyni contra Wiclyffum.* p. 241.
6. *Regia Pardonatio omnium forisfacturarum Aula Cantuarien. & eidem pertinentium, & Confirmatio Papalis sententia deprivationis Wiclyf.* p. 246.
7. *Bulla Papalis pro dispensatione cum statuto Universitatis Oxon.* p. 251.
8. *Pro Johanne de Wiclyf & aliis de potestatibm ad tractandum cum Nunciis Papæ.* p. 253.
9. *Bulla Gregorii IX missa Oxonii studio.* p. 254.
10. *Bulla Papalis missa Archiepiscopo Cantuari' & Episcopo Londonien', &c.* p. 256.
11. *Bulla Papalis missa eisdem ad incarcerationum Johannem Wyclif, &c.* p. 257.
12. *Bulla Papalis missa eisdem ad carcerandum Johannem Wyclif & recipiendam ejus confessionem* p. 259.
13. *Epistola Papæ ad Regem Edwardum III ad exhibendum sui favoris & auxilii Patrocinium Archiepiscopo Cant', &c.* p. 262.
14. *Mandatum pro informatione Magistri Joannis Wyclif, & ad citandum eum.* p. 264.
15. *Conclusiones Magistri Joannis Wyclif contentæ in schedula inclusa literis Papalibus, dat. Junii. 11. 1377.*
16. *Diffinitio facta per Cancellarium & Doctores Universitatis Oxonii de Sacramento Altaris contra opiniones Wyclifianas.* p. 268.
- * 16. *Confessio Magistri Joannis Wyclif.* p. 272.
17. *Potestas Regia concessa Archiepiscopo & aliis Episcopis ad arrestandum quoscunque predicantes hæresin, seu sustinentes conclusiones damnatas scil. ab Archi. Courtney, 1382.* p. 282.
18. *Dr. Wiclyf's Letter of Excuse to Pope Urban VI.* p. 283.
- * 19. *Dr. Wiclyf's Confession concerning the Eucharist.* p. 285.
- ** 19. *Narratio de morte subitanea Joannis Wyclif, &c.* p. 286.
19. *A Tract of Dr. Wiclyf's, entituled, Why poor Priests have no Benefice.* p. 287.
20. *Conclu-*

20. *Conclusiones Lollardorum in quodam libello por-
recta pleno parlamento Regis Angliæ regnante il-
lustrissimo principe Richardo II^o, Anno ejus circiter*
18. p. 298.
21. *Testimonium Universitatis Oxoniensis de Doc-
trina & vita Joannis Wiclef.* p. 305.
22. *Extract from a Book intituled, Pierce the*
Ploughman's Creed. p. 307.

Contents of the SUPPLEMENT.

- Advertisement of the Reason of it.* p. 312.
The Cunning of the Religious. p. 313.
*Arch-Bishop Usher's Vindication of Bruno and Beren-
garius.* p. 314.
Testimonies concerning Dr. Wiclif. Ibid.
*Dr. Wiclif A. D. 1356 wrote against the Exaction-
ons and Usurpations of the Pope, and the corrupt
Disposal of Ecclesiastical Benefices.* p. 315.
*Of his disputing with a Frier before the Duke of Glo-
cester about the Begging of People able to work.* 316.
*Extract of his Defence of the King against the Pope's
Claim of a Tribute of 700 Marcs.* Ibid.
*A Copy of Dr. Wiclif's Answer to the Pope's Bull a-
gainst him sent to the Arch-Bishop of Canterbury,
and which he delivered to the Parliament.* p. 318.
*Dr. Wiclif answered a Doctor who defended the Papal
Supremacy and Infallibility.* p. 326.
Of the English Translation of the Scriptures. p. 329.
*Dr. Wiclif's Opinion of the Sacrament of the Eu-
charist.* p. 331.
*The Arch-Bishop orders a general Procession on the
Condemnation of XXIV of Wiclif's Conclusions.* 332.
*He notifies the Condemnation of them to the Bishop of
London, and orders him to enjoin the Bishops of the
Province in their Churches, &c. to warn Men a-
gainst holding, preaching or defending them.* p. 333.
*He grants his Commission to Friar Peter Stokes to do
the same in the University of Oxford.* Ibid.
*He writes to the Chancellor to reprove him for suffering
Dr. Hereford to preach before the University.* p. 335.
Henry

Henry Crumpe very violent against Dr. Wickliffe,
and complained of in the Chancellor's Court, but on
his Appeal to the King, the Process is declared null.

P. 336, 337.

Dr. Wiclif's Opinion of Pope Urban's Election. 338.

——— Complaint of Trouble he met with. Ibid.

A Commission granted to seize Dr. Wiclif's Writings, &c. Ibid.

A Royal Brief to remove from the University all
Lollards. P. 339.

Another Brief commanding the Chancellor and Doctors
to read and examine Wiclif's Trialogue, and
to declare their Opinions of it. P. 339.

The University of Oxford appoints XII Delegates to
examine Dr. Wiclif's Books. P. 340, 341.

Fourty Five Articles of Dr. Wiclif's condemned at
London, 1411. P. 341.

Dr. Wiclif's Opinions. P. 342 &c.

His Writings. P. 352 &c.

Titles of the Papers in the Collection.

- 1 *Determinatio quedam Magistri Johannis Wycliff de Dominio contra unum Monachum.* p. 363.
- 2 *Epistola Willielmi Cantuariensis super condemnatione heresium Wicleffi in Synodo.* p. 371.
- 3 *Litera quam misit Archiepiscopus Cancellario Oxon. ut assisteret fratri Petro Stokys in publicatione ejusdem commissionis sub hac forma.* p. 375.
- 4 *Mandatum Cancellario Oxon.* 376.
- 5 *Breve Regium Cancellario Oxon. & procuratoribus.* P. 379.
- 6 *Aliud Breve Regium iisdem.* P. 381.
- 7 *Breve Regium Cancellario & Doctoribus Oxon.* P. 383.
- 8 *Epistola XII Judicum Univer. Oxon. ad Synodum Cleri Cantuar. in St. Paulo super libris Johannis Wiclyf.* p. 384.
- 9 *Collatio Articlorum 18 damnatorum ab Archiepiscopo Arundel 1396, cum Trialogo Wiclefi.* 389.

ERRATA.

Preface, Page viii. Line 30. Read P. 27. He tells. p. xi.
 l. 11. r. positive. p. xvi. l. 25. r. perusal. p. xxi. l. 16.
 r. ut. p. xxii. l. 2. r. qui in *Eduardo*.
 Book. Page 5. Line 9. blot out the Comma after *Unlversity*.
 p. 9. l. 11. r. Canon. l. 16. blot out the Comma after *Ivy*
Church. p. 11. l. 26. r. *Benger*. p. 15. l. 25, 28. blot out
 therefore. p. 24. margin, r. A. D. 1382. p. 26. l. 10. r. *Luz*
eifer's Pride highen. p. 29. l. 4. r. those. l. 6. r. *God*.
 p. 30. l. 32. r. *Nuncios*. p. 33. l. 10. place * before *Lombar*
dy, and in the Margin * *Usury or Brokerage*. p. 43. l. 2. r.
 ever. p. 44. l. 25. r. forcibly. p. 90. l. 1. r. be. p. 93. l.
 38. r. the *Condemnation* of the abovesaid. p. 95. l. 32. r.
Cartbusian. p. 96. l. 17. r. the latter Part of the VIIth. p.
 103. Margin, r. 1400. p. 109. l. 25. r. more than capital. l.
 33. r. Years after. p. 111. l. 14. r. of even. p. 116. l. 29.
 r. *Tribute*. p. 117. l. 12. r. *Death*. l. 22. r. most by. p. 118.
 Margin, r. *How prayer of good Men helpeth much*. p. 120.
 l. 4. r. He therefore. p. 121. l. 22. r. *Thirst*. p. 122. l. 22,
 23. r. at the *Reformation*. p. 123. l. ult. blot out, or to the
 Parliament. p. 131. l. 29. r. othis. l. ult. r. meet. p. 132.
 l. 11. r. famulory. l. 15. r. knowen. p. 153. l. 10, 11. r.
 uncouth. p. 154. l. 24. add after *Joanni N^o. 150*. p. 155.
 l. 21. put *N^o. 18. in the Margin*. l. 27. add after *tenebris N^o.*
 148. p. 163. l. 37. r. for *forwe*. p. 170. Margin. r. 2. p.
 171. Margin. r. 23, 24. p. 172. Margin, r. 25, 26, 27, 28,
 29, 30, 31, 32, 33, 34, 35, 36. p. 179. l. 27. r. *relieving*.
 p. 188. l. 12. r. *irretitio*. p. 189. l. 30, 31. r. hold or exer-
 cise. p. 193. l. ult. r. such. p. 198. l. 13. blot out that. p.
 210. l. 28. r. 28. p. 215. l. 22. put a Comma after *Bee*. p.
 217. l. 13. blot out the Comma after *all*. p. 221. l. 30. r.
Curate. p. 225. l. 6, 7. blot out, double the Number that
 there used to be. l. 8. blot out the Comma after *Inhibition*. l.
 9. blot out *than*, and add after *Excommunication*, double the
 Number that. p. 229. l. 8. r. 1382. p. 236. l. 15. put a
 Comma after *est*. p. 242. l. 37. r. *fine*. p. 243. l. 6. r. *sim-*
pliciter. l. 37. r. *Rogeri*. p. 255. l. 8. r. *Marfilii*. l. 9. r.
recordationis. l. 27. r. *ac*. p. 256. l. 24. r. *praesentibus quas*
 p. 260. l. 27. r. *Marfilii*. p. 263. l. 4. r. *Marfilii*. p. 279.
 l. 6. Margin. r. *Sic MS. pro accepit*. p. 281. l. 10. put ; after
fidem. l. 11. put ; after *talionis*. p. 283. Marg. r. *Bibl. Bodl.*
 p. 293. Mar. r. *rated*. p. 298. l. 17. r. *genealogia*. p. 321. l. 15.
 r. *prepositi*. p. 322. l. ult. r. *subditum*. p. 326. l. 32. r. *Hee*
 p. 332. l. 32. blot out two. p. 340. Marginal Note l. 6. r.
Fasci. p. 342. l. 24. r. *Property and Power*. l. 34. r. of. p.
 343. p. 37. r. *Sproungen*. p. 345. Mar. r. *Episcopis Casareis*.
 p. 346. Marg. r. *Sacraments*. p. 352. l. 31. r. *we sue*. l. 33.
 r. *Mattheus*. p. 357. l. 20. r. *this*. p. 372. l. 10. r. &. p.
 373. l. 17. r. *conditionis*. l. 23. r. *potesta*. l. 35. r. *nicari*. p.
 374. l. 25. r. *Oblervantiam*. p. 375. Mar. r. *Sic*. p. 376. l. 6.
 r. *Cancellario*. p. 378. l. 27. r. *Guakerus*.

The Mispointings are so many that it would be too tedious to ob-
 serve them all, and are therefore left to the Reader's own Correction.

